

THE

CRITICAL REVIEW.

For the Month of *September, 1763.*

ARTICLE I.

Ecclesiastical Law. By Richard Burn, L.L.D. *Vicar of Orton, in the County of Westmoreland.* In Two Volumes. 4to. Pr. 2l. 2s. in Boards. Millar.

THE Critical Reviewers would, long ago, have given their opinion of this performance, had they not, upon inspecting it, found its contents to be of such uncommon weight and variety, the arrangement of its materials to require such perspicuity, and its conclusions so much accuracy, that they must have been unjust to the purchasers or the author, had they given either their approbation or censure of it, without the most mature deliberation; but they can now congratulate the public, upon the happy execution of it in all the above respects.

The subject of it is of as much importance to the ecclesiastical constitution of this kingdom as any ever published, and its connection with the civil renders it of as general utility to the laity as to the clergy. It is the first work of the kind that ever exhibited the mutual relation between the church and state; the firm insertions of the civil into the ecclesiastical, law, the strength that each communicates to the other, and a rational system of clerical œconomy, on the principles of equity, justice, and liberty. It is true, the stand which the clergy of England made against popery, immediately before the revolution, did immortal honour to their learning; but it is equally certain, that, after that glorious period, many of our clergy, who had distinguished themselves in that celebrated controversy, entertained notions of ecclesiastical power and jurisdiction that were inconsistent with revolution-principles, and founded on maxims wholly abhorrent of our present happy constitution.

The history of the period between the revolution and the death of queen Anne, in which the claims of ecclesiastical jurisdiction were carried by high-flyers to a length that was sub-

versive of all civil authority, sufficiently evinces the truth of the above observation. It would be invidious to deduce it to times nearer our own; but, perhaps, had a system of ecclesiastical law, constructed on the principles of the work now before us, sooner appeared, many public inconveniences might have been avoided, from the disaffection of the clergy, merely for want of better information: nor can we help thinking that this disaffection, the influence of which was extensive amongst the people, arose chiefly from mistaken conceptions of the ecclesiastical law, which ecclesiastics themselves entertained.

To rectify those mistakes required the utmost address on the part of the civil government. Men of wisdom and moderation, clergy as well as laity, perceived that the evil was not to be cured all at once; and all that has been done to remedy it, has been effected by gradually introducing a greater consistency between the civil and the ecclesiastical law, and explaining the former, so as to render it more responsive to the great ends of the reformation, and the principles of public liberty. Our author's care has been to bring all those improvements into one general system, and to explain the whole in so clear and so well supported a manner, and with such perspicuity and precision, that a subject hitherto little understood, may be rendered intelligible to all ranks, without that vast expence of time and study that sometimes attend the most trivial enquiries and disquisitions that almost every day occur in matters either of interest or literature.

Dr. Burn, early in his work, gives us a specimen of the principles on which he proceeds in his dedication to his present Majesty. 'The princes of this realm, says he, speaking of the reformation, in those days, intoxicated (as it should seem) with that excess of power which the pope had assumed, would needs understand it, that the same was not extinguished, but only transferred from the popes unto themselves: and they carried similar notions into the civil administration. This excited disorders and convulsions in the state, and in the end overturned the government.'

The doctor's preface exhibits his plan, which is entirely new, (perhaps because it is so obvious that it has been overlooked) and most excellently illustrates the confluence, as we may call it, of streams from the civil and the canon law, the common law and the statute law of Great Britain, with numerous smaller springs of jurisprudence, to form the present ecclesiastical law. In the body of his work, he has, we think, most judiciously chosen to place the several heads of it in alphabetical order. Amongst many conveniences attending this method, we cannot help observing one, which is, that there are few of the clergy, and indeed few men of property, especially landed, who, sometime

time or other, have not occasion to consult ecclesiastical law upon one, or two, or three, and no more, particular points, which may be of importance to them, and which the alphabetical order readily directs them to.

With regard to the excellent execution of the work, our approbation of it might seem somewhat presumptuous, considering the vast variety of its articles, did it not carry its own evidences along with it. The author is so much master of his subject, that he renders all the authorities he quotes both familiar and intelligible to his readers, though they are not always in the most pleasing style, or perspicuous terms. For his article of *Advowsons*, we acknowledge ourselves highly indebted to his information, and the historical deduction by which he has illustrated that important head; and, indeed, one of the chief excellencies of this work is not only that he cites his vouchers, but that he gives us authorities for their authorities, by tracing, from antiquity and precedents, the rise, the progress, the variations, and, in short, the rationale, of every article, so as to throw a light upon the opinions which he cites.

As a specimen of the doctor's candour, we shall give the following, from the head of the articles of the church of England, when speaking of the statute 13 El. c. 12.

[The said articles.] It hath been doubted by some, what articles are here meant, namely, whether all the 39 articles, or only such of them as are in this act above specified. The case is this: The act requires first of all, that every person under the degree of a bishop, pretending to be a preacher or minister by reason of any other form of institution, consecration, or ordering, than the form set forth in the time of Edw. 6. or then used, should before Dec. 25. then next following, declare his assent and subscription to all the articles of religion, which only concern the confession of the true faith and the doctrine of the sacrament, comprised in a book imprinted, intitled, "Articles, whereupon it was agreed by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year 1562," &c. After which follow the several clauses requiring subscription to the *said articles* in time to come; and the question is, whether to the whole book of articles, or only to such of them as concern only the confession of the true faith and the doctrine of the sacraments, for these only were required in the former part of the act. And there is a remarkable passage in D'Ewes' Journal, p. 239. which explains the aforesaid clause requiring assent and subscription to some of the articles, and not to all. Mr. Peter Wentworth, in a speech in the house of commons, inveighing against a message of the queen to the house, that they should not deal in any matters of religion, but first to

receive from the bishops (for which speech he was afterwards sent to the tower), expresseth himself thus: “ I have heard of old parliament men, that the banishment of the pope and popery, and the restoring of true religion, had their beginning from this house, and not from the bishops. And I have heard, that few laws for religion had their foundation from them. And I do surely think (before God I speak it) that the bishops were the cause of that doleful message; and I will shew you what moveth me so to think. I was, amongst others, the last parliament, sent unto the bishop of Canterbury, for the articles of religion that then passed this house. He asked us, why we did put out of the book the articles for the homilies, consecrating of bishops, and such like? Surely, Sir, said I, because we were so occupied in other matters, that we had no time to examine them how they agreed with the word of God. What, said he, surely you mistook the matter; you will refer yourselves wholly to us therein? No, by the faith I bear to God, said I, we will pass nothing before we understand what it is; for that were but to make you popes; make you popes who list; said I, for we will make you none. And sure, Mr. Speaker, the speech seemed to me to be a pope-like speech; and I fear lest our bishops do attribute this of the pope’s canons unto themselves, *Papa non potest errare.*”—However, in practice it seemeth to have been generally understood, that the subsequent clauses in the act, requiring subscription in time to come to the said articles, do refer to the whole book of articles abovementioned, and not to those only which were at that time required to be assented to and subscribed. For there is no other act of parliament, that enjoins the subscription of persons admitted to benefices. The act of uniformity of the 13 & 14 C. 2. c. 4. doth not extend to them in this respect; but seemeth to suppose that their subscription was sufficiently provided for before.”

The article of Benefice is, by far, too copious for us to transcribe it here; but it serves to shew the great perspicuity of the doctor’s plan and manner. ‘ In order, says he, to be legally intitled to a benefice, the several following particulars are considerable.

- 1. Presentation.
- 2. Examination.
- 3. Refusal.
- 4. Admission.
- 5. Institution, or collation.
- 6. Induction.
- 7. Requisites after induction.’

The author then explains the nature of each of those heads, with an accuracy of which we have few instances. He points out what a presentation is, and that it must be to a void benefice;

face; that it may be by an infant, for this reason, 'because he can take nothing for the presentation for which he may account to the heir.' For which reason, the lord chancellor King said, that 'if the infant were but a year old, or younger, they ought to put a pen in his hand, and guide it to sign the presentation.' The author then shews that presentations may be made by coparceners, joint-tenants, and tenants in common, by executors, by the husband in right of his wife, by tenant in dower, by the mortgagee, by the king, during the vacancy of a bishopric, by the king on promotion to a bishopric, by the king in prejudice of another's right, by the lord chancellor of benefices in the king's gift. The explanation of all those articles is full, clear, and perspicuous, and such as leads us entirely to a knowledge of the doctor's manner, in which he treats all the great articles that require uncommon elucidation. He next resolves in the affirmative, the question, whether an alien may be presented; and then shews the cases in which a layman or a deacon, a pluralist, a patron presenting himself, may be admitted, and has the following curious observation on the 17th section. 'By a decretal epistle of pope Alexander the third, it is enjoined, that if any sons of presbiters do hold churches, in which their fathers did serve as parsons or vicars, without any other intervening, they shall be removed, whether they were born in the priesthood or not.' Upon this epistle the doctor observes, that all children of clergymen in the times of popery were not illegitimate. He then points the time, manner, and form, of the presentation, and examines whether it may be revoked.

In the next head, that of examination, the doctor, as usual, historically investigates its original, and it appears from his disquisition on this head, 'That the right of patronage is really but a limited trust; and the bishops are, still in law, the judge of the fitness of the persons to be employed in the several parts of their dioceses.' The time and manner of examination is then discussed, and the whole illustrated by a variety of curious precedents cited by the doctor, in explaining, as he always does, the statutes, constitutions, canons, and other authorities, which he quotes. Under the head of Refusal, he explains the causes of refusal, the notice to the patron of the same, the remedy for the clerk refused, by *duplex querela*, in the spiritual court, and the remedy for the patron in the temporal court by *quare impedit*.

Admission next comes under the doctor's consideration, and then Institution, or Collation. This article, after discussing the difference between the two terms, comprehends the different oaths of simony, allegiance, and supremacy, canonical obedience,

ence, and residence, the subscription to the three articles concerning the supremacy, the common prayer, and the thirty-nine articles, with that to the declaration of conformity; all which are here inserted and fully explained. Next follows the description of the person instituted, and of the place, form, manner, and entry, of the institution, and the register, and the letters testimonial, stamp-duty, seal, mandate, fee, effect, trial, super-institution, and the first fruits to be compounded for after institution.

The next head that falls in order is, Induction. Here the mandate and manner of the same is discussed, as are likewise the fees; under which last fall some strictures so very curious that we persuade ourselves our readers will not be displeased at having some part of them in the doctor's own words.

• By a constitution of archbishop Stratford, it is ordained, that "for the writing letters of institution or collation, and commissions to induct, or certificates of induction, no more shall be taken than 12 d."

• Which sum was considerable in those days, being nearly equal to 20s. now.

• But (as was said before of institution) these fees are generally regulated, according to the custom of the respective places.

• But as to the expences of the induction it self, it is directed more at large by a constitution of the same archbishop as followeth: "We do decree, that they who are bound by the mandate of their superior to induct clerks admitted to ecclesiastical benefices shall be content with moderate expences for such induction to be made; that is to say, if the archdeacon induct, he shall be satisfied with 40 d; if his official, he shall be contented with 2s; for all and every the expences of themselves and their servants for their diet; reserving nevertheless to the person inducted his option, whether he will pay this prouration to the inductor and his attendants in such sum of money, or in other necessaries. And if more than this shall be taken by the inductors by reason of the premises, or if they shall take any more for making the induction by themselves in their own persons, or if they shall delay by artificial pretences to make and deliver to the clerks inducted letters certificatory of their induction; they who shall be unduly culpable in this behalf, shall be suspended from their office and entrance into the church, until they shall make restitution. Lindw. 140.

• *That they who are bound*] By this it appears, that it is not in the archdeacon's power to induct or not induct, after he hath received the mandate from his superior; because he is bound to obey his mandates, and so this importeth a necessity. Lind. 140.

‘*By the mandate*] For neither the archdeacon nor any other ought to induct any person into a church, without a mandate from the person instituting. Lind. 140.

‘*Of their superior*] As, of the archbishop, or any other, to whom by right or custom institution belongeth. Lind. 140.

‘*For such induction to be made*] That is, for the expences concerning the induction. Lind. 140.

‘*If the archdeacon induct*] For it is his office (saith Lindwood) to induct persons admitted to ecclesiastical benefices into corporal possession of the said benefices. Lind. 140.

‘*He shall be satisfied with 40 d*] which sum in those days was sufficient (Linwood says) for four persons and as many horses, together with one sumpter horse. Lind. 140.

‘*If his official*] So that it is not required in the induction, that the archdeacon perform this act in his own person, but he may execute it by another. Lind. 140.

‘*He shall be contented with 2s*] Namely, for two or three horses at the most. Lind. 140.

‘*For their diet*] To wit, victuals for themselves, and provender for their horses, for one day and night. Lind. 140.

‘*Reserving nevertheless to the person inducted his option*] Which at this day (Dr. Gibson saith) the person inducted hath lost by custom. Gibs. 814.

Dr. Burn then considers the effect of induction, and proves that it is of temporary cognizance.

The last head under the article we have mentioned, is requisites after induction. These are to read the common prayer, and declare assent thereto; to read the thirty-nine articles, with declaration of assent, the declaration of conformity to the established church, the keeping a memorandum of the same, and taking the oaths at the general sessions of the peace. All which requisites are so amply explained, that it is impossible a clergyman can stand in need of any farther information.

Under the article *Bishops* the doctor treats, 1. Of archbishops and bishops in general. 2. Form and manner of making and consecrating archbishops and bishops. 3. Concerning residence at their cathedrals. 4. Concerning their attendance in parliament. 5. Spiritualties of bishoprics in the time of a vacation. 6. Temporalties of bishoprics in the time of vacation. 7. Archbishops jurisdiction over their provincial bishops. 8. Of suffragan bishops. 9. Of coadjutors.

It is a loss to our readers that the bounds of our undertaking does not admit of our giving the whole of this curious article, which, in fact, is a library of itself. The subdivision concerning bishops attendance in parliament, puts that much litigated point in a very new and clear light, which is so well sup-

ported, that we cannot resist the temptation of giving some part of it to our readers.

‘ Concerning the point, whether they sit in parliament in their temporal capacity only, by reason of their temporal baronies ; or in their spiritual capacity also, as bishops ; the substance of what hath been said seemeth to be as followeth :

‘ Lord Coke saith ; The lords spiritual, viz. the archbishops and bishops, being twenty-four in number, sit in parliament by succession, in respect of their counties, or baronies, parcel of their bishopricks. And every one of these, when any parliament is to be holden, ought ex debito justitiae to have a writ of summons. And they may make their proxy as other lords of parliament. 1 Inst. 97. 4 Inst. 1, 12.

‘ And again ; every archbishoprick and bishoprick in England are of the king’s foundation, and holden of the king per baroniam ; and in this right the archbishops and bishops are lords of parliament ; and this is a right of great honour that the church now hath. 2 Inst. 3.

‘ And this, saith Dr. Gibson, is true ; but not the whole truth. For, although their baronies did put them more under the power of the king, and under a stricter obligation to attend ; yet, long before William the Conqueror changed bishopricks into baronies, they were, as bishops, members of the *mycel synod* or *witena-gemot*, which was the great council of the land. And an argument of their spiritual capacity in parliament, is, that from the reign of Edward the first to Edward the fourth inclusive, as appears by the records, great numbers of writs to attend the parliament, were sent to the *guardians of the spiritualities*, during the vacancies of bishopricks, or while the bishops were in foreign parts. The writs of summons also preserve the distinction of *prelati* and *magnates* ; and whereas temporal lords are required to appear in *fide et ligantia*, in the writs to the bishops the word *ligantia* is left out, and the command to appear is in *fide et dilectione*. Gibs. 127. Seld. Tit. of Hon. 575.

‘ And in 3 Salk. 73. it is said, that bishops did sit and had a vote in parliament, in the time of the Saxons : but it was not in respect of any barony, but by a personal privilege, as they were bishops : for they were not barons until the Norman reign ; for in the reign of the Saxons, they were free from all services and payments, excepting only to castles, bridges, [and, as it should have been added, expeditions ;] but William the Conqueror deprived them of this exemption, and instead thereof turned their possessions into baronies, and made them subject to the tenures and duty of knights service.

‘ Unto all which may be added, what lord Hale delivers, in a manuscript treatise touching the right of the crown, as set forth by the very learned Dr. Warburton, bishop of Gloucester,

in his "Alliance between church and state," p. 131, as follows:—The bishops sit in the house of peers by usage and custom; which I therefore call usage, because they had it not by express charter, for then we should find some. Neither had they it by tenure; for, regularly, their tenure was in free-alms, and not per baroniam: and therefore it is clear, they were not barons in respect of their possessions, but their possessions were called baronies, because they were the possessions of customary barons. Besides, it is evident, that the writ of summons usually went *electo et confirmato*, before any restitution of the temporalities; so that their possessions were not the cause of their summons. Neither are they barons by prescription; for it is evident, that as well the lately erected bishops, as Gloucester, Oxon, &c. had voice in parliament, and yet erected within time of memory, and without any special words in the erection thereof to intitle them to it. So that it is a privilege by usage annexed to the episcopal dignity within the realm; not to their order, which they acquire by consecration; nor to their persons, for in respect to their persons, they are not barons, nor to be tried as barons, but to their incorporation and dignity episcopal.'

The doctor's information concerning the article *Church* is equally new and important; but we are obliged, greatly against our will, to refer the reader to the work itself. The title of *Colleges*, we believe, is quite new ground, which has been broken up and cultivated by the doctor with the utmost care, and to the greatest perfection. Several new cases, and a most excellent learned argument, are introduced under this head. Much the same may be said concerning the article of *Convocations*, one of the most important that can fall under the cognizance of an historian, an antiquary, or a clergyman. The great article of *Courts*, after saying all on the subject that ever has been said to the purpose, is concluded by the doctor with the following + observation upon the judges Hale, Coke, and Holt, which discovers the doctor's genuine spirit of liberty, and that he is resolved to stick by the maxim, *Nullius in verba jurare magistri*.

We shall reserve to ourselves and our readers the pleasure of prosecuting and finishing our review of this great work in our next Number. In the mean time we cannot help terming it a millepedarian performance; for though it consists of a vast variety of articles, yet each is a whole, and perfect in its kind.

+ 'After all, it is humbly submitted, whether there doth not appear to be some kind of prejudice even in this great and good man (meaning Sir Matthew Hale) whenever he touches upon ecclesiastical jurisdiction. And the like may be observed of two other very great men, who (in like manner as lord Hale) sustained the office of lord chief justice of England, in their respective ages, with integrity, learning, and spirit; namely, the lord chief justice Coke, and the lord chief justice Holt. The truth is, this seeming bals in them all was owing, in a great measure, to the spirit of the times in which they were respectively educated; wherein the contests between the two jurisdictions were violent, and carried on with obstinacy on both sides.'

ART. II. *A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity: with References to the most considerable Authors on each Subject.* By the late Reverend Philip Doddridge, D. D. 4to. Pr. 14s. Buckland.

AS pneumatology, ethics, and divinity, are the most important of all sciences, the first being dignified by the name of *philosophia prima*, the second being that branch of knowledge which comes most home to men's business and bosoms, and the third superior to all human sciences, as being the one science needful; the utility of the work which we now recommend to the public cannot be disputed, since in it pneumatology, ethics, and theology, are considered in such a connected view, as cannot fail to convey to the mind the principal truths relating to each.

The whole work is divided into ten parts, containing two hundred and thirty lectures, which were at first drawn up by the learned author, for the use of the students under his care, and published after his decease, in pursuance of a clause in his will. The first part treats of the powers and faculties of the human mind.—The second of the being of a God, and his natural perfections.—The third of the nature of moral virtue in general, and of the moral attributes of the Deity, as well as of the several branches of moral virtue, and the nature of civil government.—The fourth of the original, immortality, and immateriality of the human soul; as well as of our general obligation to virtue and the state of it in the world.—The fifth of the reason to desire and expect a revelation, and of the external and internal evidence with which it may be supposed to be attended.—The sixth asserts and vindicates the genuineness, credibility, and inspiration of the Old and New Testament.—The seventh contains an account of the scripture doctrine relating to the existence and nature of God, and the divinity of the Son and Spirit.—The eighth treats of the fall of human nature, and our recovery by the mediatorial undertaking of our Lord Jesus Christ, with the nature of faith in him, and of the covenant of grace established through him.—The ninth is a survey of the chief duties which the gospel requires, and more particularly of the positive institutions.—The tenth and last part contains the scripture doctrine of angels, and of the future state, including the resurrection, and the most remarkable events that are to precede or attend it.

In the first part the author justly observes, that we have as clear an idea of spirit as we have of body. The same position had been before advanced by Mr. Locke, and it were to be wished it had been fully proved, that the captious reasoning of Atheists and Materialists might appear to be entirely without foundation. 'Tis apprehended that something more might be said upon this subject

subject than has been hitherto by any author that has treated it. Mr. Locke seems to think he has sufficiently proved this truth, by asserting that the essential properties both of body and spirit are equally known, and the inward constitution of both equally unknown. This, in our opinion, is not sufficient, it being by no means clear, that thinking is a property of spirit, and not its essence, in like manner as solidity and extension, instead of being the properties, may make the internal constitution of matter. The point might, it is apprehended, be put into a proper light thus; we could have no idea of any thing corporeal without the assistance of spirit operating upon body, and we could have no notion of spirit, did not corporeal and external objects operate upon it, to the production of a variety of different ideas. The several objects which environ and affect us, may be compared to letters, which, when joined together, so as to form words, excite in the intelligent mind ideas. Thus letters convey to the mind the ideas of external objects, and those objects themselves may be considered as letters, or archetypes in the hand of God, by which he speaks to the eyes of intelligent beings, and represents to them all the various productions of nature. Lucan makes use of this very metaphor in speaking of the invention of letters by the Phœnicians;

Phœnices primi, famæ si credimus, ausi

Mansuram rudibus vocem signare figuris.

The noble art from Cadmus took its rise

Of painting words, and speaking to the eyes.

Thus it appears, that, in order to produce perception, one spirit must act upon another; and, as matter is the medium by which the supreme intelligent Being produces ideas in created beings, or subordinate spirits, we consider it as the archetype by which various objects are traced to the mind's eye, or in other words, we have an idea of matter as of a thing perceived, and of spirit as of a thing perceiving.

Might we venture to give our opinion upon so abstruse a subject, thought itself seems to be the very essence of the soul, and it is as impossible it should cease to think whilst it exists, as for the same thing to be and not to be at the same time. Mr. Locke has indeed advanced, that the soul does not always think; but we chuse rather to accede to the opinion of Cartesius, that it does not cease to think for a moment. Mr. Baxter has justly observed, that even supposing it to discontinue thinking for a time, this could never be ascertained, since the mind, during this suspension of thought, could not have any consciousness of it, and what it could know nothing of at the time, it cannot be supposed able to recollect afterwards.

In page 7, the author justly observes, that it is not proper to speak of the understanding and other faculties of the soul as distinct

distinct principles of action, the understanding is the soul, understanding, the will is the soul, willing; and the representing them as distinct agents, has produced great confusion in our ideas, and great obscurity in our expressions. In pages 23 and 24, the author enquires wherein personal entity consists; but we cannot but think that all he has said himself, and all he has cited from other authors upon this subject, might as well have been omitted, it being, in our opinion, of so mysterious a nature, that it is as vain to undertake to determine it as to explain to man in what manner the Deity exists.

In part the second, which turns upon the being of God, the author demonstrates, that something has existed from all eternity, much in the same manner that lord Bolingbroke has done: his demonstration is as follows; 'Something does actually exist; if something has not existed from all eternity, the things which now are must have arisen from nothing, and without any producing cause; but this being an absurdity which is acknowledged by the Atheists themselves, we are under the necessity of concluding, that something has existed from all eternity. Lucretius himself, who maintained that the universe was produced without the interposition of a supreme Intelligence, and owed its existence to the fortuitous concourse of atoms, lays it down as a maxim, that nothing could come out of nothing, *ex nihilo nihil fit.*'

Our author acknowledges, that it is extremely difficult to conceive of any thing having existed from eternity; but adds, that since there are so many proofs of it, we learn that a thing may be true, the manner of which is entirely unconceivable to our limited minds, or against which some objection may be made, which to us are unanswerable. Dr. Doddridge then proceeds to observe, that since a thinking substance is more excellent than a substance destitute of thought, it is not to be imagined that spirit should be produced by a being which is not possessed of thought.

Having thus established the existence of a Deity, the Doctor then proceeds to take a survey of the chief sects of Atheists amongst the antient Greeks. They all agreed that there was nothing but matter in the universe, but differed as to the question, whether it was animate or inanimate. Those who held matter to be animated, were, in general, called *ύλογοικοι*, who maintained that matter had some natural perception, but no animal sensation or reflection, in itself considered; but that this imperfect life occasioned that organization from whence sensation and reflection afterwards arose. Of these some held only one life, which they call a plastic nature; and these were called the Stoical Atheists, because the Stoicks held such a nature, though they supposed it the instrument of the Deity: others thought that every particle of matter was endued with life, and these were

were called the *Stratonici*, from Strato Lampiacenus. Those Atheists who held matter to be inanimate were called *Atomist*. Of these some attempted to solve the phænomena of nature, by having recourse to the unmeaning language of qualities and forms, as the Anaximandrians, who thought they were produced by infinite active force, upon immense matter, acting without design : others by the figure and motion which they supposed to be essential to those atoms : these were the Democritici, whose philosophy differed but very little from that of the Epicureans, who evidently borrowed many of their notions from Democritus. It seems probable that Confucius, and the learned amongst the Chinese, are Atheists whose opinions differ but very little from those of the Greek philosophers above mentioned.

The learned author then proceeds to treat of the several attributes of God, and concludes the second part by observing, that many arguments which have been brought to prove the infinity of God, are inconclusive ; and that though it be most honourable to the divine Being, to suppose him infinite, yet, if we conceive of him only as superior to all other beings, there will be a sufficient foundation laid for religion and virtue. It seems surprizing that the Doctor should have any doubt concerning the infinity of God: had he but reflected that it is of the nature of what is infinite not to be comprehended by what is finite, his doubt would have vanished. In an appendix to this part, he examines Dr. Berkely's system, that there is no material world. But amongst all the objections he makes to this doctrine, he omits one which would have made all the others unnecessary, namely, that it totally overthrows the Christian religion ; for if there was no such thing as matter, Christ could never have assumed a body, and died upon a cross, to make atonement for the sins of mankind. Indeed it seems to be full as absurd to deny the existence of matter, as to deny the existence of spirit ; so that it is reasonable to conclude, that, as some have rejected all material and others all immaterial substances, each asserting one or the other other only to be real, we should believe them both to be so.

In part the third, the author takes into consideration some of the most celebrated definitions of virtue, and accounts of the foundation of it. Dr. Clarke and Mr. Balgii have the same notions with that of our author and of the antients, who defined virtue to be *living according to nature*. Mr. Wollaston has placed it in a regard for truth: that is, he supposes that not only our words but our actions have a language ; when this language is agreeable to the nature of things, then the action is virtuous, but when it implies a false assertion, then it is vicious. Dr. Hutcheson defines moral goodness to be a quality apprehended in some actions which produce approbation and love towards

the

the actor from those who receive no benefit from the action. Lord Shaftesbury's opinion seems to coincide with that of Dr. Hutcheson, since he considers virtue as founded on the eternal measure and immutable fitness of things. Many writers both ancient and modern, have placed virtue in the imitation of God. Aristotle and other ancient moralists, have placed virtue in a mediocrity; supposing vice to consist in extremes. Some have placed all virtue in a wise regard to our own interest, which seems to have been the opinion of Dr. Waterland, Mr. Clarke of Hull, and Dr. Rutherford. From a survey of all these different notions concerning virtue, it appears, that moralists have differed from each other more in expression than meaning, in the different views they have given of moral virtue. In the remainder of the third part, the author treats of marriage, parental authority, the origin of government, and other interesting subjects. We shall here cite what he has said upon the first of these subjects, as a specimen of the work, which, it is apprehended, will be thought both entertaining and instructive by our readers.

DEFINITION XLVIII.

‘ Marriage is a covenant between man and woman, in which they mutually promise cohabitation, and a continual care to promote the comfort and happiness of each other.

PROPOSITION LVII.

‘ Virtue requires that mankind should only be propagated by marriage.

DEMONSTRATION.

‘ 1. A more endearing friendship, and consequently a greater pleasure arises from continual cohabitation, than could arise from the promiscuous use of women; where there could be little room for a tender, generous and faithful friendship between the sexes.

‘ 2. The promiscuous use of women would naturally produce a great deal of jealousy, bitter mutual contentions, and a variety of other passions, from which marriage, when preserved inviolate, very much secures.

‘ 3. Experience teaches that a promiscuous commerce between the sexes is very unfavourable to propagation, at least for producing a healthful offspring, and would prove the means of spreading to a fatal degree the venereal infection.

‘ 4. The weakness and disorders, to which women are subject during pregnancy, require, that both out of regard to them and the future race of mankind, they should be tenderly taken care of; and that during their confinement they should be comfortably maintained: now there is none, from whom these offices of friendship can be so reasonably expected, as

from

from the person who apprehends himself the father of the child; but without marriage, no man could ordinarily have the security of being so.

5. The education of children is much better provided for by this means, both with respect to maintenance, instruction and government, while each knows his own, and the care and authority of both parents concurs in the work; to which that of the father is generally on the whole of the greatest importance.

6. The regular descent of patrimony, being the consequence of fathers knowing their children, is better provided for by marriage, than it could be without it; which, by the way, is a great encouragement to industry and frugality.

1, 2, 3, 4, 5 & 6. 7. The happiness both of men and women, and of the rising generation, is on the whole more effectually secured by marriage, than it would be by the promiscuous use of women; therefore mankind ought only to be propagated this way. Q. E. D.

Puff. de Jure, l. vi. c. i. § 5. | *Oftervald of Unclean. § 1. c. i.*
Wits. Ægypt. l. iii. c. vi. § | *p. 4—10.*

13—15. | *Fordyce's Mor. Phil. l. ii. § 3. c. ii.*
Baxt. Works, vol. i. p. 314. | *Milt. Parad. Loft, l. iv. ver.*
A. vol. ii. p. 31. B. | *753—770.*

* C O R O L L A R Y 1.

* Those unnatural lusts, commonly known by the name of bestiality and sodomy, are to be greatly detested, not only as actions, whereby the dignity of human nature is in the most infamous degree debased, but also as alienating the mind from marriage, which is so important a band of society.

* C O R O L L A R Y 2.

* Those who seduce single women to violate their chastity, are guilty of a very great crime; as thereby they discountenance marriage, and bring on persons so debauched, and the families to whom they are related, great calamity and indelible infamy.

Guardian, vol. ii. N°. 123.

* C O R O L L A R Y 3.

* All those things, which tend to cherish wandering lusts, are for that reason to be avoided, as lascivious actions, and unclean words, which generally lead on by a strong impulse to greater irregularities.

Spelz. vol. iv. N°. 286. | *Ofterv. of Unclean. Pref. p. 16. ib. § 1.*
| *c. vii. p. 60—72.*

* C O R -

C O R O L L A R Y 4.

‘ Since marriage is of so great importance to the happiness of mankind, it is plain that it ought not to be dissolved upon any trifling consideration; since uncertain marriages would be attended with many of the same inconveniences, as the promiscuous use of women, and would differ from it little more than in name.

Puff. de Jure, l. vi. c. i. § 20.

P R O P O S I T I O N L V I I I .

‘ To enumerate the principal duties of the married state.

S O L U T I O N .

- ‘ 1. Virtue requires that both parties preserve their fidelity to each other inviolate.
- ‘ 2. They should study in every instance to promote each other's comfort and happiness.
- ‘ 3. They are to contribute their respective parts towards the maintenance and education of their children.

Delany on Relat. Duty N°. ii. iii.

D E M O N S T R A T I O N .

‘ The obligation to perform these several duties arises, from the nature of the engagements into which the parties have entered; (*Def. 48.*) and from the tendency which such a conduct will have to secure their mutual happiness and that of their families.

P R O P O S I T I O N L I X .

‘ Virtue requires that no man should at the same have more than one wife, and no woman more than one husband.

P A R T I .

‘ No man should have more than one wife at a time.

D E M O N S T R A T I O N .

‘ 1. The number of females, so far as we can judge by the best computations, is not entirely equal to the males, in the human species. *Vid. Prop. 27. Dem. 4. gr. 4.*

Derham's Phys. Theol. p. 175, | Reflect. on Polyg. p. 4—7.

176.

‘ 1. | 2. Should polygamy prevail, there would not be females enough to supply all the males, consequently many of them must be deprived of the advantage of marriage: not to mention, how far it might be the occasion of those hateful and destructive practices, of sodomy and eviration.

Reflect. on Polyg. p. 32—34.

‘ 2. | 3. Quarrels would probably arise between those men, who endeavoured to possess themselves of more women than one, and those who were by this means deprived of partners in life; which might be attended with fatal consequences on both sides, should polygamy very much prevail.

‘ 4. The jealousy of the wives would probably make them very unhappy, were several women to share among them the affection and care of the same man; and it would occasion many caballings, and mutual endeavours to supplant each other in his affections, by which the peace of families would be greatly disturbed; not to mention the frequent adulteries that might be expected, if there was not a strict guard. Vid *Gen.* xxix. xxx.

‘ 5. The discords of the mothers might be communicated to the children; and so not only alienate their hearts from the father, and thereby prevent the efficacy of his care for their education, but also prevent a due harmony between them in riper years, and lay a foundation for quarrels to be transmitted to the next generation.

‘ 6. The master of the family would have his part in all this uneasiness; and would find it hardly possible to preserve his own quiet in any tolerable degree, without sacrificing the peculiar pleasure of having one intimate and best beloved friend, with whom to converse with the highest endearment: and if he had any true taste of the sublimest pleasures of friendship, the gratification of appetite with a variety of women must appear but a poor equivalent for such a sacrifice.

‘ 7. The practice of polygamy may leave room to a married man to be continually entering upon new amours, and treaties with respect to other women; which would keep the mind in an uneasy agitation, and greatly divert him from applying to cares of the greatest importance to the happiness of his family and of the public, and expose him thereby to many obvious inconveniences.

2, 3, 4, 5, 6 & 7. | 8. Since polygamy is thus pernicious to the interest of the husband, wife and children, and, if it commonly prevailed, to that of so many single persons, virtue requires that one man should have but one wife at a time.

Q. E. D.

Burn. Life of Rochester. p. 112,

113.

Puff. de Jure, l. vi. c. i. §

16—19.

Salm. State of Turkey; p. 411

—416.

Reflect. on Polyg. p. 13—19.

L'Esprit des Loix, vol. i. l. xvi.

c. ii—vii.

C O R O L L A R Y.

‘ It is yet more evidently unlawful for him who has married one wife, with a promise of confinement to her, afterwards to take a second. Vid. *Prop. 55.*

S C H O L I U M I.

‘ Some have argued in favour of the proposition, that it would prevent the over-stocking the world with inhabitants, which would be the consequence of polygamy. But we have waved that argument.

‘ 1. Because it seems that the contrary is true, *i. e.* that the number of mankind is lessened rather than increased by polygamy, which is a direct consequence from *grad. 1.* for it is plain, that ten women, for instance, would be like to have more children by ten men, than by one, especially in some length of years; considering how much the body might be weakened, by that luxury with which seraglios are generally attended; and accordingly it is found in fact, that there is the greatest increase of men, where polygamy is not used, as the author of the reflections on that subject has proved, in an accurate and convincing manner. But

‘ 2. If it were fact, that polygamy would increase the number of mankind, it would be an argument *for* it, rather than *against* it: for it is certain, the earth, with proper cultivation, would be capable of maintaining a much greater number of inhabitants, than at present subsist upon it; and so many general calamities have from age to age interposed to thin their numbers, that it is hardly to be imagined, they will ever grow insupportably great. In the mean time, that polygamy lessens the number, is an additional argument that it is contrary to the happiness of the species, and therefore to virtue.

Reflex. on Polyg. Differt. vi. vii.

P A R T 2.

‘ One woman should have but one husband at a time.

D E M O N S T R A T I O N.

‘ 1. Several of the arguments urged in the preceding demonstration will (*mut. mutandis*) prevail here; especially those taken from the proportion of the sexes, mutual jealousy, and the want of peculiar endearments arising from one most intimate friend.

2. The offspring would be thereby rendered uncertain, and healthful propagation prevented, by which the main purposes of marriage would be evidently defeated. *Prop. 57.*

1 & 2. | 3. *Valet propositio.*

Puff. ib. l. vi. c. i. § 15.

S C H O L I U M *

SCHOLIUM.

This has appeared so intolerable a thing, that it has hardly been practised by any nation on earth, unless some very barbarous people are to be excepted. On the contrary, it has almost universally been made a main branch of the marriage covenant, that with regard to matrimonial converse, a wife should be the property of one husband alone, and those women have been accounted infamous, who have violated this engagement.

L'Esprit des Loix, vol. i. l. | *Temple's Hist. of Engl.* p. 14—
xvi. c. v. | 16.

PROPOSITION LX.

* To enquire to whom virtue prohibits marriage.

SOLUTION.

* 1. In general, it is not advisable that marriage should be contracted by those, who, by reason of their unripe age, or some natural or accidental defect in their understanding, are destitute of reason, and so incapable of making a proper choice, or behaving themselves aright in the conjugal state.

Puff. de Jure, l. vi. c. i. § 26.

* 2. It is prohibited to those who are evidently incapable of propagation, unless they marry with others in the like condition with themselves: otherwise by their incapacity, the great end of marriage would be frustrated, and a foundation laid for a perpetual jealousy, and many other irregular passions.

Puff. ib. § 25. | *Lettres Persannes*, N°. 41.
Ricaut's Ott. Court, p. 293.

* 3. To those who labour under any distemper of body, or distraction of mind, which would probably be conveyed to their offspring.

* 4. To those who are already married, and whose consorts are yet living, virtue forbids marriage, upon the principles of the preceding proposition, while the former marriage continues undissolved: and whereas among us, one man and one woman have been mutually appropriated to each other, it is yet more evidently and universally unlawful for either to marry a third person, without the consent of the other, as it is a breach of the marriage covenant: whether it may be lawful when such consent is gained, even supposing the preceding proposition to hold good, i. e. whether marriage may be dissolved by mutual consent, will be enquired in the next proposition.

Grot. de Jure, l. ii. c. v. § 11.

N 2

* 5. It

‘ 5. It has generally been said, that marriage is unlawful to those who are nearly allied by blood or affinity. The chief reasons assigned against such marriages are,

‘ 1. That in some cases, the duties of other relations would be plainly confounded by them, as in case of a mother's marrying her son.

‘ 2. Friendship by this means would be less widely diffused ; and covetous parents would hinder their wealth from being communicated, perhaps on these principles even forcing the elder brethren to marry their sisters, however contrary to their inclination ; which must be the source of great calamity to them, as well as detriment to others.

‘ 3. By prohibiting these marriages, provision is made against some temptations to unchastity, arising from the more frequent converse of near relations.

‘ 4. There seems to be something generally in the constitution of our natures abhorring such marriages, if the relations are near, which has rendered them infamous among most civilized nations : though it must be owned the Egyptians and Persians were an exception to this rule ; however, among the European nations, it prevails in its full force.

Puff. ib. § 28, 32, 34.

| *L'Esprit des Loix, vol. ii. l. xxvi.*
c. xiv.

‘ S C H O L I U M 1.

‘ Notwithstanding what has been said, it must be owned very difficult to fix the degrees of affinity, or consanguinity, within which marriage is unlawful, and if mankind ever have been or should be in such circumstances, that a brother could have no wife but his own sister, most of the arguments urged above would cease, and the rest must give way to such a necessity.

‘ S C H O L I U M 2.

‘ The argument urged *gr. 5.* concludes much more strongly against marrying with those nearly related by *blood*, than by affinity.

Puff. ib. § 35.

‘ P R O P O S I T I O N L X I .

‘ To enquire in what cases marriage may be rightly dissolved.

‘ S O L U T I O N .

‘ 1. It is no doubt dissolved by the adultery of either party, which is an apparent breach of the most fundamental article of the covenant. *Def. 48.* and *Prop. 55.*

‘ 2. For the same reason, it is dissolved upon the obstinate desertion of one of the parties, since thereby the covenant is also broken.

Life of Gaius Caracciulus.

‘ 3. It

‘ 3. It is questioned whether marriage may be dissolved, on account of the unkind behaviour of one of the married persons. In one view, it may appear reasonable that it should, since consulting their mutual happiness and comfort is a branch of the marriage covenant : yet when we consider what damage might arise to the innocent offspring, how frequently complaints of this kind occur among married people, how generally in this case both parties are to blame, and on these accounts how uncertain marriage would be rendered, if the dissolution of it in this case should be allowed, it seems on the whole more for the happiness of mankind, that some who are in these unhappy circumstances should bear their calamity, than that they should be eased of it on terms so hazardous to the security and happiness of many more. To which we may also add, that the consideration of marriage as an indissoluble bond may engage both husband and wife, out of regard to their own peace, to be careful to govern their passions, so as not to make it mutually intolerable ; in which exercise of wisdom and virtue, each party may find a very great account.

‘ 4. Marriage may not be dissolved, as many other covenants may, by the consent of the parties ; if it might, marriages might frequently be contracted almost in jest, or merely in some views of present indulgence : and when one party was weary of the bond, very indirect measures might be used to procure the consent of the other to dissolve it ; and thus a state of things would probably be introduced into the world, little different from that which marriage was intended to prevent.

‘ 5. Neither ought marriages to be dissolved, merely on account of barrenness, unless one of the parties evidently appears to have been under some natural incapacity before the contract ; otherwise it would be difficult to fix the time when such a dissolution should take place, and great room would be left for fraudulent separations.

‘ 6. Neither are marriages to be dissolved, on account of any concealed deformity of body, or flaw in estate ; though it be allowed very criminal and foolish, for any to impose upon another in a matter of so great importance.

Milton's Prose Works, p. 5—

12.

Puff. l. vi. c. i. § 20—22, 24.

Lettres Persannes, vol. ii. N°.

102.

Locke on Government, part ii. §

78—81.

Reeve's Apol. vol. i. p. 187, 188;

More's Utopia, p. 141—144.

‘ C O R O L L A R Y .

‘ Since the marriage bond is of so strict a nature, it ought never to be formed without the most mature consideration ; nor

should any be forced into it by the authority of superiors, contrary to their own inclinations.

• DEFINITION XLIX.

‘ Concubinage is a sort of marriage, in which the woman by agreement of both parties is to be considered as a servant in the family, and express provision is made, that her children shall not have such a right of possession and inheritance, as the children of the primary wife.

• SCHOLIUM.

‘ It appears by Prop. 59. part I. that the taking a concubine during the life of another wife is generally at least to be avoided: and it seems, that he who never marries any woman but as a concubine, neither pays due respect to the female sex, nor sufficiently consults his own happiness, in a free and ingenuous friendship: yet perhaps, in case of a second marriage, where the children by a former wife are living, concubinage is not altogether to be condemned, if the constitution of the country permit it.

*Puff. de Jure, l. vi. c. i. §. 36. | Grot. de Jure, l. ii. c. v. §. 15.
l. iv. c. xi. §. 9.*

From the above passages the reader may form a judgment of the author's method, style, and manner of reasoning.

We shall now proceed to examine that part of the work, in which Dr. Doddridge treats of the Christian religion, as it is too voluminous for us to give an abstract of the whole. The author introduces his lecture upon revealed religion by ascertaining the meaning of the word miracle; in this he has acted very judiciously, as miracles are the basis and foundation of the Christian religion, insomuch, that if there remains any doubt or misapprehension concerning them, the whole superstructure must be in danger. This done, he defines the internal and external evidence of a revelation, under which head he informs us, that the internal evidence of any revelation, is drawn from the consideration of those declarations and doctrines which are contained in it; and that is called its external evidence, which arises from some other circumstances referring to it; for example, from prediction concerning it, miracles wrought by those who teach it, its success in the world, &c. These points settled, he goes on to prove in the five remaining parts of this work, first, the antiquity of the Christian religion, then that Jesus of Nazareth was the founder of it, and was crucified in the reign of Tiberius Cæsar. These two last particulars are evident from prophane authors; thus Tacitus, speaking of the Christian religion, says *Auctor nominis ejus Christus qui Tiberio imperante*

sub Pontio Pilato in Judea proconsulare imperium habente summo supplicio affectus est. “The founder of this sect was Jesus Christ, who suffered capital punishment in the reign of Tiberius, while Pontius Pilate was imperial procurator of Judea.” He next proves that books were written by the first publishers of Christianity, bearing the same names with those in the New Testament; then produces testimonies of the most antient ecclesiastical writers to corroborate the authority of the books of the New Testament; and, this being done, proves that the books of the Old Testament were extant before Christ’s time, and were genuine: points of as much importance to the Christian religion as the former; as the truth of the New Testament is so connected with that of the Old, that both must stand or fall together. The author, in the progres of his work, produces testimonies from heathen writers to the facts in the Old Testament. This is a point of the highest importance to religion, as those passages of Tacitus, Suetonius, Ammianus Marcellinus, Pliny, &c. in which the Christians are spoken of, shew that revelation is supported by the pillars of historical evidence. He next proceeds to speak of the expectation of a Messiah amongst the Jews and Heathens, a point which fully proves the divine origin of the Christian religion; as it does not appear that any thing but a revelation from heaven could give rise to the opinion which generally prevailed amongst men, a short time before the birth of Christ, that a great being was to be sent into the world about that time. This opinion passed from the Jews to the Heathens; and we find Tacitus speaking of it in the following terms. *Invaluerat opinio per totum Orientem esse in fatis ut Judæa præfeti rerum potirentur.* “An opinion had obtained all over the East that it was a decree of fate, that one come out of Judea should acquire universal empire.”

We shall here conclude our remarks upon this book, which we think ourselves obliged to recommend earnestly to all who attach themselves to theological studies, as the most learned and judicious collection of lectures in divinity and morality which has hitherto appeared in the world.

ART. III. *Gratulatio Academæ Cantabrigiensis in Pacem Augustissimi Principis Georgii III. Magnæ Britanniæ Regis Auspiciis Europæ feliciter restitutam Anno M.DCC.LXIII. Folio. Pr. 4s.*
Sandby.

WE deferred our account of these verses, in hopes of paying our compliments to both the universities at the same time, not imagining that Isis would have been so long behind-

hand with her sister Granta in her congratulations. We have waited, however, it seems, to little purpose ; probably because the Oxford muses were too much fatigued with their labours at the Encænia : certain it is, that no compliments have as yet made their appearance, on this occasion, from that quarter ; we must, therefore, content ourselves with the sweet songsters of old Cam, whose notes seem to be, on this joyful event, remarkably sweet and harmonious.

There was a time, when the Pegasus of this university halted most miserably in his gait, when he not only made frequent trips, but very often fell flat on his face, broke his knees, and hobbled into court in a most dreadful condition : we are very glad to find that his paces are now greatly mended, and that he is much surer-footed than he used to be. But we suppose by his frequent journeys in the same road, which he has of late travelled so often, he is grown familiar with it, and now, like a true Cambridge hack, goes through his business with the greatest ease and safety.

To drop the allusion ; the verses before us are, seriously, much the best that we have ever seen from this learned body, and reflect honour as well on the performers as on the judges who were appointed to select and revise them. The Greek and Latin, of which the collection principally consists, are most of them pure, elegant, and classical, amongst which it would be injustice not to distinguish the Greek verses of Mr. Lort, of Trinity College, and Mr. Taylor of Trinity Hall, together with the Latin of Dr. Sumner, Mr. Barford, Mr. Neville, and Mr. Cust. With regard to the English, our readers will judge of their merit from the following quotations.

The verses by Mr. Zouch of Trinity College, are so elegant, that we cannot refuse our readers a view of the whole copy.

' Tis false : not all the gay parade of power,
 Not pleasure, slumb'ring in the chequer'd shade,
 Not India's treasures, not the wreath of fame
 Can happiness bestow. Contentment loves
 With anchorite to dwell, in moss-grown cave
 Thoughtful, or round the peasant's turf-built cot
 Her hallow'd gifts to shower. With cheerful toil,
 Each common-letter'd day, their custom'd task
 The village swains renew. The festive morn,
 That beams on Albion's sons the dawn of peace,
 To happier scene invites. On every front
 Joy sparkles, whilst along the grafs-green plain
 They wing the sportive ball, or nerv'd with strength
 Throw the broad discus. 'Midst the rural throng

Menalcas

Menalcas glows, in pride of youthful bloom
Exulting. Him compulsion's ruthless sons,
Detested crew! with savage hand had seiz'd,
Snatch'd from domestic bliss to scenes of war
And bloody desolation. Albion's coasts
Retire: Germania, in thy widow'd plains
He hears the martial trump: before his eye
A thousand horrors float, the banner gay,
The steel-clad pike, the musket big with death.
Mean-while his manly bosom heaves with pangs
Of deep-felt anguish. Now his consort chaste,
His aged parent, and the prattling babe
That on his lips had oft attentive hung,
Embitter harsh reflection: memory bids
The tear to flow. Yet soon his country's cause
Rouses his native fire, and blunts the edge
Of injury sustained. Bold and brave
He fights fair freedom's battles: Conquest waits
To flesh his sword in slaughter, waving high
Her crimson banners: resolution arms
His generous soul, or Granby marks the way
That leads to glory, or the eagle eye
Of Ferdinand its awful terrors round
Scatters.—As 'midst the tempest's hideous rage,
When Boreas, blust'ring from his native north,
Shakes the broad back of Atlas, o'er the deep
Throwing the veil of darkness, some kind power
Haply with unexpected calm may smooth
The ruffled ocean—thus Britannia's King
Bids the rough horrors of relentless war
To cease. Bellona sheaths her reeking sword,
On pointless spear reclin'd. Ambition pale
Hides her accursed head: in sweet repose
Peace wraps the trembling nations: transport warms
Each patriot; whilst the wearied soldier glows
Panting for quiet, in the blissful shade
Of sweet tranquility. O view him far
From horror's blood-stain'd field, in homely shed
Eating the bread of toil. Ingenuous youth,
The artless muse shall sing thee, happier far
Than tradeful merchant, o'er his hoarded gold
Brooding, or poet rapt in fancy's dream,
Or babbling orator, whose sugar'd speech
In many a measur'd period flows diffuse,
‘ What joy to wind along the pebbled shore,
Safe from the wreck! O may the heart-felt sweets

Of mild remembrance lull thee ! what avails
 The trophy'd pomp of fame, if tears of woe
 Flow from the helpless orphan ? nobler toils
 Incite thee, now with jocund step to wheel
 The rattling car, now in the lowing vale
 To tend the scatter'd herds. May year on year
 New blessings pour around thee, quaffing gay
 The hallow'd cup of liberty and peace !

‘ Thus, when old Janus clos'd his brazen folds
 Of horrid war, in some sequester'd nook
 The hardy vet'ran, silver'd o'er with age,
 Trode the calm path of undissembling life,
 Or on the banks of Tiber, or beneath
 The walls of Sinaeuffa : There he toil'd
 Turning th' allotted glebe, or measuring out
 His furrow'd acre, earn'd with many a wound.
 Oft as he lay on grassy couch reclin'd,
 Imagination painted to his view
 Past scenes of prowess ; battles bravely won
 O'er Africk's tawny race ; his sun-beat front
 With mural chaplet twin'd. Now seems the trump
 It's lordly swell to breathe : the clarion loud
 Bursting, with tremor strikes each flutt'ring nerve :
 Now o'er the field the generous heroes rush,
 The souls of many wars : thro' every vein
 Ambition thrills : the old man sighs for arms
 With more than youthful ardor. Soon cool thought
 With eye deliberate kens the toils of war,
 And damps his martial spirit. Round his board
 Thronging, the pledges of connubial love
 Catch his fond tale : some future hero burns,
 Anticipating fame, to grasp the shield,
 To trace his father's virtues, and to fight
 The sacred cause of Liberty and Rome.’

Pope, in his youth, need not have been ashamed of such
 verses as these. The miseries of war are finely and most poeti-
 cally described by Mr. Onley, of Pembroke Hall, in the fol-
 lowing lines.

‘ But what is all the beauty of the year,
 What all the harvest crowded furrows yield ;
 If sweet security is never near,
 And arms must guard the produce of the field ?
 If for the sons of war the peasant ploughs,
 And toils for plenty ne'er to be his own ;

The

The gifts of industry if chance bestows,
And rapine reaps what poverty has sown ?

Yet, late alas ! how many millions held
On this sad tenure all their little store ;
With joy in ripening harvests oft beheld
Their daily sustenance ; nor ask'd for more.

How short that joy ! how soon the smiling land
To the rough soldier gave its promis'd hoard ;
While famine courted from a ruffian's hand
To glean her food, the relicks of the sword !

By want compell'd to camps the peasant flew,
Th' uncertain cares of toil no longer bore ;
The bread, that war deny'd, from war he drew,
And plundered every field he plough'd before.

Mr. Charles Foot, of Emanuel, has some very pretty complimentary lines to his Majesty, amongst which are these.

‘ If such great acts, illustrious prince, adorn
Thy rising beams, and gild thy opening morn,
How wilt thou shine in life's meridian blaze,
And warm the world with thy propitious rays,
When rip'ning time has ev'ry seed refin'd,
Which bounteous heav'n implanted in thy mind !
For thee, great prince, the bard shall twine the wreath,
For thee the painter bid the canvas breath :
O ! would indulgent heaven my soul inspire
With Raphael's warmth, or Milton's sacred fire,
Then should thy name to latest ages live
With all the ornaments that verse could give ;
Then in unfading colours shouldst thou stand,
The great Palladium of the British land.’

The blessings of peace are painted with a masterly hand by
Mr. Smith of Magdalen College.

‘ Ye happier climes ! where science pours
From reason's mine her precious stores,
O bid her sons record
What aids, to strengthen Virtue's bands,
To curb oppression's guilty hands
Pacific arts afford.

Sweet arts, that harmonize mankind,
Steal softly o'er the warrior's mind ;
With arms let fierceness cease :

Let

Let rougher passions all subside,
Nor ought disturb the gentle tide
Of happiness and peace.

Then war's wide waste shall be repair'd,
Nor matrons' fruitless cries be heard
For slaughter'd friends that grieve:
All hail! domestic joys restor'd,
When fields, woods, houses know their lord,
The son, the husband live!

No more yon lofty ship, that braves
The angry ocean's foaming waves,
A hostile view portends:
Commerce alone expands the sail,
And every clime, and every gale
Some grateful blessing sends.

The gems of Ind, the spicy store,
The shining silks from Persia's shore,
And Africk's golden stream;
Secure we fetch from every coast,
All that luxuriant taste can boast,
Or pleasing fancy dream.

Our readers may compare these lines with the following on the same subject, by Mr. Travis of St. John's.

* The hind well-pleas'd now speeds his annual toil,
Nor dreads again the lawless plund'rer's spoil.
Now the glad merchant to each fav'ring breeze
Spreads the wide sail, and ploughs secure the seas,
Wings his bold course through ev'ry varying zone,
And makes the wealth of distant realms his own;
Now burns, sun-beat, on Africk's sultry coast,
Now shivers pierc'd with Iceland's keenest frost;
Yet shivers now, now burns, rejoic'd the while,
Since peace and safety bless his various toil.'—

We cannot pass over Mr. Tyson's ode, without its due praise, as we do not remember to have met with any thing in modern ode-writing superior to it, especially in the following stanza.

* Vocal nymphs, ye haunt no more
Ilyssus' hallow'd shore,
Or where old Tiber rolls his tide:
There jarring discords murmur round,
Where erit each pleasing sound

Rapt the soul in ecstasy ;
 Savage fury fires the sky,
 Sad superstition shakes her vengeful rod ;
 Each monument of grace,
 Falls at some sullen tyrant's frantic nod.
 For ye, fair nymphs, disdain to dwell
 Where slavery opes her iron cell.
 But Albion, daughter of the sea,
 Shall in her potent arms infold
 The rulers of sweet harmony.
 Such strains shall warble wild
 As erst, on Avon's rushy-fringed side,
 Sweet fancy struck with flying hand,
 And sooth'd her amber waves that murmuring glide."

Mr. John Law, of Christ's College, gave us great pleasure in his very fine and nervous lines on the conquest of Canada. Our readers, we doubt not will be obliged to us for the following quotation.

‘ Let scepter'd tyrants mount the trophied car,
 And scatter havock from the wheels of war ;
 Curst by mankind, they lance the lightning's flame,
 And sink in virtue as they rise in fame.
 Far nobler He, who sheathes the murderous blade,
 And cloaths his mountains with the olive's shade ;
 Whose patriot wisdom civil life refines,
 Whose radiance warms, and blesses as it shines.
 Such Britain's Prince ; whose dawning beam displays
 The milder glories of unfully'd praise :
 'Tis his to break oppression's galling chain,
 And fix o'er India freedom's gentler reign.
 See ! where on Canada's untutor'd youth
 Already beam the rays of heav'n-born truth !—
 See ! plume-crown'd chiefs each social blessing taste,
 And rising towers adorn th' illumin'd waste !
 See cultur'd meads their golden fruits display,
 Where rang'd the hunter, savage as his prey !
 No more the sachem views Kiwasa's form
 Frown in the cloud, or mutter in the storm ;
 Religion's beams the darksome mists dispell,
 Which Ign'rance broods in Superstition's cell.
 E'en there shall Science spread her hallow'd store,
 And Art's fair empire grace Ontario's shore ;
 Some future Locke with reason's keenest ray,
 Pierce the rich fount of intellectual day,

The

The subtile ties of complex thought unbind,
 And fix each movement of the varying mind ;
 Some second Newton trace creation's laws
 Thro' each dependance to the sovereign cause ;
 Some Milton plan his bold impulsion'd theme,
 Stretch'd on the banks of Orellana's stream ;
 Another Shakespear shall Ohio claim,
 And boast its flood ally'd to Avon's fame ;
 There too, shall sculpture warm the featur'd stone,
 And canvas glow with beauties not its own ;
 With Brunswic's name shall each savannah sound,
 And Attic muses sport on Indian ground.'

We must not finish this article without paying our compliments to the ingenious Mr. Scott, Fellow of Trinity College, whose verses addressed to the Earl of Bute, conclude this collection. Though we have seen much better verses written by this gentleman, we must, at the same time acknowledge that they are not without merit, as the following lines will sufficiently convince our readers.

‘ O fair Laurentia, o'er whose fertile plains
 No scourge of heav'n, no purple tyrant reigns !
 Blest clime, on whom propitious fortune smil'd,
 When Britain chose thee for her darling child !
 Thy sons no more shall darkling grope their way,
 Or blindly follow reason's glow-worm ray ;
 With healing wings the sun of truth shall rise,
 And light celestial beam from eastern skies ;
 The glorious day-spring shall from high appear,
 While error's ghastly phantoms shrink with fear,
 Ev'n now methinks thy painted chiefs despise
 Their pagan rites, and brutal sorceries ;
 Nor prone on earth the thunder's voice adore,
 Nor bow to Ketan's monstrous idol more :
 By pure religion taught the sacred road,
 That leads thro' nature's path to nature's God,
 The One Supreme with holy love they fear,
 And all the gospel's wondrous truths revere ;
 On Faith's mysterious scale triumphant rise
 Like sons of light, and claim their kindred skies :
 Thus, Spenser sings, when Una, hapless maid,
 Found a kind refuge in the green-wood shade,
 A shaggy troop of fauns, and satyres came,
 And gaz'd astonied on the beauteous dame :
 When lo ! her wit such gentle force applies
 To win them o'er from vain idolatries ;

From

From her blest lips such holy doctrines flow,
 The savage race with pure devotion glow ;
 Receive in transport her celestial lore,
 And burn with heav'nly flames unfelt before.'

Mr. Scott, we imagine, need not be told that

'While Victory stood weeping by his side,'

should have been marked on the side as an old line. Nor is it perhaps necessary to inform a gentleman so poetical that *place* is a bad rhyme to *wilderness*.

We have been more diffuse than usual in our quotations from these poems, because few copies of them being printed, and those bearing a high price, they are not so generally read as other books: besides that, we were willing to do all the justice in our power to their real merit.

ART. IV. *A Collection of Original Pieces; consisting of Poems, Prologues, Epilogues, Songs, Epistles, Epigrams, Epitaphs, &c. &c.*
 By J. Wignell. 8vo. Pr. 4s. Davies.

THE facetious and renowned Mr. Wignell, equally known to the learned and dramatic world for his extraordinary abilities, has here presented us with a collection of *pieces*, which are, as he doth himself emphatically stile them, truly *original*; for, whether we consider the delicacy of his sentiments, the harmony of his numbers, or the easy flow of his wit, it is all equally inimitable, and unparalleled by any writer, antient or modern. The dedication to Mr. Edward Shuter, contains a piece of private history with regard to that ingenious gentleman, which the world was not, we believe, before acquainted with; we shall therefore give it our readers in the words of Mr. Wignell, on whose veracity we must intirely rely for the truth of it. 'The anecdote, as related in the dedication prefixed to our author's poems, is as follows.

'A gentleman, remarkable for his intimacy with a certain fashionable author (who, for the diversion of the world, and his own emolument, has sometimes made too free with the natural defects and innocent particularities of divers worthy persons) endeavouring to tempt you by certain offers of advantage, to assist in conveying his low invectives and personal abuse to the town, was properly reproved by the following answer :

"Sir, whatever idea you have of me, as an actor and a man, give me leave to inform you, I have so strong a regard for religion and her professors, with so grateful a sense of the favours

the

the Almighty has conferred on me, that I shall never employ my weak abilities in the ridicule of Him or His servants."

' This Christian-like reply astonished the beau. He took snuff, turned upon his heel, and assured the first coxcomb he met, " That Shuter was run mad, and had entered into partnership with the b——p of Tottenham-court."

This is curious, and if true, does no little honour to Mr. Shuter. But let us hear Mr. Wignell, who very modestly begins his poems with an *excuse* for them, intituled and called, *The Power of Gold*, where, after telling us, what we should never have suspected, that all men love money, and that

' The lawyer and the parson both agree,
The one doth preach, the other plead for fee,

he most poetically concludes with,

' Ev'n I, who am by nature flat and dull,
Inspir'd by charms that wait on pockets full,
Offer a rude, unskill'd, weak-pinion'd flight ;
Criticks avaunt ! I only friends invite :
If they approve, my labour's over paid ;
If not, I'm sorry the attempt was made :
With candour's eye, my youthful muse look o'er,
And should she fail to please, she'll plague no more.'

The last line contains a most severe and terrible prediction, which, in all humility, we trust will not be fulfilled. In our author's epistle to his mistress, we have some very tender and pathetic lines—*exempli gratiâ*—

' My eyes no more with rapture view your *form*,
But wounding thought presents your *hate* and *scorn*.'

Mr. Wignell forgot, in the heat of his poetical *rapture*, that *form* and *scorn* is no rhyme.

' With sighs I mourn, with tears your loss sustain,
And fancied bliss is paid with real pain.
When awful night calls weary souls to rest,
In vain I strive to sooth my tortur'd breast ;
My troubled mind, in vision, views your shade
Possess'd by him, who me has wretched made :
The day returns, the cheering day to see
All nature's pleas'd, except unhappy me ;
Both day and night with grief extrem I view,
And know no joy, debarr'd the sight of you.'

In a song written at Barnstaple, the different employments of *Love* and *Reason* are thus accurately and elegantly described.

* My

• *My love and reason reign by turns;*
 Both claim an equal sway:
 The one like fuel fiercely burns,
 The other want of merit mourns,
 And sweeps e'en hope away.

Vulgar authors are contented to call love a flame, Mr. Wignell gives it the new appellation of *fuel*. Reason's mourning the want of *merit* is likewise extremely pretty; but the more to elevate and surprize, as Mr. Bays says, our poet immediately turns his *reason* into a *birch broom*,

• *And sweeps e'en hope away.*

Mr. Wignell's compliment to the duke of Cumberland is a perfect model for prologue-writing; it runs thus:

• When proud ambitious France, with envy, saw
 The British Lyon strike the world with awe,
 His pride was gall'd; that such a spot of ground,
 Shou'd be the terror of the nations round.
 Flush'd with his past success, he strait resolv'd
 To reign despotic monarch of the world.
 But how this land to bend? 'tis well he knew,
 That only Britons, Britons can subdue.
 Vain schemes he form'd; resolv'd on this alone,
 To fix a popish tool on England's throne.

Then bold rebellion, wing'd with Gallic rage,
 Presum'd, in Britain's isle, a war to wage:
 Their bigot p——, some rebel Scots obey,
 And weak defenceless towns became their prey.
 Of slavery proud, led on by France and Spain,
 They robb'd and pillag'd wheresoe'er they came.

• Then mighty William, glorious hero, rose,
 Resolv'd to scourge these base intestine foes:
 He George's thunder dealt with dreadful hand,
 And drove rebellion to its native land.

• So when the sons of earth presum'd to rise
 Against immortal Jove, and scale the skies;
 With arrogance awhile they dar'd the God,
 Nor fear'd the weight of his avenging Rod.
 But when his thunder shook the rebel train,
 They sunk to earth, and all was peace again.

• Hail! youthful warrior, sprung from sacred George!
 The dread of France, and superstition's scourge;
 Long may thy springing laurels grace thy brow,
 And force the world to English arms to bow.
 Britons, your great deliverer revere!
 Nor let your souls be sunk in abject fear;

Vol. XVI. September, 1763. O The

The pow' er of haughty France you may defy,
 And safely on the hero's arm rely.
 O may he live his glories to encrease,
 And bless our land with liberty and peace.*

The two words at the end of the fifth and sixth lines, *re-solv'd* and *world*, are the best rhimes we remember to have met with, though *came* and *Spain*, which we find a little further on, may almost pretend to a rivalry with them in point of cacophony, a beauty peculiar to this poet. The rest of our author's prologues, many of which are inserted in this collection, are no less elegant than the above quoted.

When our illustrious bard, stooping from the sublime and pathetic, to the smart and familiar, condescends to be witty, how sprightly are his fallies, and how ingenious his conceits! as our readers will see by the following facetious epigram.

* *On reading an Inscription in the Church yard of St. Peter's, Mancroft, in Norwich, to the memory of William Anguish, who died, &c.*

* Beneath this stone does Anguish lie?
 'Tis past belief! Can Anguish die!
 While, plung'd in sin, the world does languish,
 Pain will exist, and live must Anguish?

It is almost impossible to conceive how a gentleman could hit on so pretty a thought; but we will not anticipate our reader's pleasure in the perusal of these incomparable poems by any more quotations; only observing, that though we have the highest esteem of Mr. Wignell's abilities as a *Comedian*, we cannot but be of opinion that the *drolllest* part he ever yet played was that of a *Poet*.

ART. V. *A Letter occasioned by the Lord Bishop of Gloucester's Doctrine of Grace.* By John Payne. 8vo. Pr. 3s. sewed. Payne and Cropley.

THE truly learned and ingenious Bishop Warburton, whose works cannot be too often read or too much admired, having in his last excellent tract on the Doctrine of Grace, treated the enthusiasts and visionaries of every denomination with that severity which they so well deserve, we are not surprised to find them rising up from every quarter, with all the rage of bitter resentment, and endeavouring to retaliate the injury. Amongst these, the angry Mr. Payne, a zealous disciple of the celebrated Mr. Law, stands forth in vindication of his master, whom the bishop had, it seems, occasionally attacked in the treatise above-mentioned.

mentioned. All that the bishop of Gloucester has said concerning Mr. Law, in the Doctrine of Grace, does not, we believe, extend to above two or three pages; Mr. Payne, notwithstanding, has so contrived, as to lengthen out his answer (if it may be so called) to a large *Octavo Volume*; great part of it very closely printed; three parts, however, at least, of this doughty performance, are nothing more than quotations from Mr. Law's works, and the other fourth scarce any thing but a tedious repetition of his sentiments. Some severe strictures on several parts of the Bishop's book are occasionally introduced by Mr. Payne, which his lordship, we imagine, will hardly ever trouble himself to answer, as they are, for the most part, too trifling to deserve a serious confutation.

Our readers will, perhaps, be able to determine Mr. Payne's merit as a controversial writer, by the following extract.

' The first exhibition (says Mr. Payne) of Mr. Law, in the bishop's Doctrine of Grace, is in a note on the logical inference his lordship makes, from the promise of Christ to all that are born of him, that "The Comforter, even the Spirit of Truth, which is the Holy Ghost, should be in them, and abide with them for ever, and guide them into all truth." I shall transcribe both the inference and the note.

" On the whole then, we conclude, that all the scriptures of the New Testament were given by inspiration of God. And thus the prophetic promise of our blessed Master, that the Comforter should abide with us for ever, was eminently fulfilled. For though, according to the promise, his ordinary influence occasionally assists the faithful of all ages, yet his constant abode and supreme illumination is in the sacred scriptures of the New Testament. *

* " The late Mr. William Law, who obscured a good understanding by the fumes of the rankest enthusiasm, and depraved a sound judgment, still further, by the prejudices he took up against all sobriety in religion, seized the above paragraph, as he found it detached from the discourse, in a quotation made of it, by an ingenious writer; and thus descants upon it: " Dr. Warburton's doctrine is this, that the inspired books of the New Testament is the Comforter or Spirit of Truth and Illuminator, which is meant by Christ's being always with the Church. Let us therefore put the Doctor's doctrine into the letter of the text, which will best shew how true or false it is. Christ saith, *If any man love me, my Father will love him, and we will come unto him, and make our abode with him.* That is, according to the Doctor's theology, certain books of scripture will come to him, and make their abode with him; for he expressly confineth the constant abode and supreme illumination of God to the holy scriptures. Therefore (horrible to say) God's inward presence,

his operating power of life and light in our souls, his dwelling in us, and we in him, is something of a lower nature, that only may occasionally happen, and has less of God in it than the dead-letter of scripture, which alone is the constant abode and supreme illumination. Miserable fruits of a paradoxical genius!"

— *A humble, earnest, and affectionate address to the clergy*, page 69, 70.

" This poor man, whether misled by his fanaticism or his spleen, has here fallen into a trap which his ~~ROGUE~~ laid for his ~~MALICE~~. In the discourse, from whence the paragraph so severely handled is taken, I treated distinctly of these two branches of the holy Spirit; 1. As he illuminates the understanding under the title of the Spirit of Truth; 2. As he rectifies the will under the title of the Comforter; by the first of which, he establishes our faith; and by the second, he perfects our obedience.

" Now it is under the first branch in which this obnoxious paragraph is found. So that common sense and common honesty require that when I say, the constant abode and supreme illumination of the holy Spirit is in the sacred scriptures of the New Testament, I should be understood to mean that he is there only as the Illuminator of the understanding, the Establisher of our faith. But Mr. Law applies my words to the other branch of his office, as the Rectifier of the will, the Perfector of obedience; and so makes my observation ~~NONSENSE~~, in order to arraign it of ~~IMPIETY~~."

Doctrine of Grace, page 39—41.

" This torrent of abuse is, you see, poured forth with great violence; but having spent its rage, it must soon settle and stagnate upon its own lees. In extenuation of the crime with which his lordship is here pleased to charge Mr. Law, it must be observed, 1. That if nonsense is made of his lordship's inference, it is made, not by Mr. Law, who truly considers God's operating power of life and light as one power, but by that *ingenious writer*, as his lordship by reciprocal courtesy calls him, the author of a dissertation on enthusiasm, who quotes it, and from whom Mr. Law professes to have taken it. And, 2. That his lordship's inferences does not appear to have been made nonsense, but stands, in the sermon where his lordship originally placed it, and in his lordship's *Doctrine of Grace*, where his lordship has transplanted it, exactly in the same light, as it stands in the ingenious writer's dissertation on enthusiasm, and in Mr. Law's quotation. For where can the Holy Spirit have his constant abode and supreme illumination, but where he has his constant abode and supreme sanctification? Has the Holy Spirit two constant abodes? and does he constantly abide in the heart

heart of man, as the Restorer of lost holiness, and constantly abide in the sacred scriptures of the New Testament as the Restorer of lost Light? Where did He constantly abide as the Restorer of lost light, when there were no scriptures of the New Testament for the seat of his constant abode, and supreme illumination? Is there any thing in point of absurdity, so near to transubstantiation, as the supposing that the Holy Spirit lives and acts in division and separation from himself? that he can 'dwell personally' without that which constitutes his personality? Whatever is essential to that blessed Spirit, must be always with him: light is as essential to him as holiness; and wherever he lives and acts, he lives and acts as one spirit, in whom light and holiness dwell for ever. But light and holiness, as they cannot be separated in "the new creature in Christ Jesus, the workmanship of God, the renewed image and likeness of the Divine Nature," so are they never separated in the representations which the sacred scriptures give of them; where light and darkness are commonly used, to express the life of holiness, and the life of sin. "I am the way, the truth, and the life," saith He who is the only light of the human soul: "he that followeth me," which includes perfect holiness, "shall not walk in darkness, but shall have the light of life;" a life from which light is as inseparable as holiness! "His life," says St. John, "is the light of men!" It is a life of light; and all that are born of it, "Walk in the light as he," the adorable parent of that life, "is in the light." "Ye were sometimes darkness," says St. Paul to the Ephesians, "children of wrath; alienated from the life of God; dead in trespasses and sins; walking according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience: but you hath God quickened; ye are his workmanship, created in Christ Jesus unto good works. And now ye are light in the Lord: walk as children of light; for the fruit of the spirit is in all goodness, and righteousness, and truth;" it cannot possibly be otherwise: no creature can be a child of God, or made in his image and likeness, but because the spirit of God is born and living in it; and in whatever creature the spirit of God is born and living, all that the spirit of God is must be born and living also; and therefore, divine light must be as essential to and inseparable from the new man, in Christ Jesus, born of the Word and Spirit of God, as divine goodness and righteousness; for "that which is born of the spirit is spirit;" it hath every thing in it that the Spirit himself hath. Now if St. Paul, after thus exhorting the Ephesian converts to walk in the light, because they, who had been darkness, were now light in the Lord, children of light, born of the Word and Spirit of God, from whom they had received a spiritual life, as

real and perceptible in its nature and qualities as their animal life; if, after thus appealing to the light of life within them, he had told them, that this light, in which the new man in Christ Jesus lives, and moves, and has his being, was to be taken from them and deposited in the books of the New Testament; that a written rule was forming, of which that very epistle, tho' bearing testimony to another and better guide, was to make a part, for the seat of the constant abode and supreme illumination of the Holy Spirit, that would not only supersede his office as the Spirit of Truth, but separate him from himself as the Spirit of Holiness—must they not have thought the apostle mad? Or, if any design could be supposed to be intended by such wild and unmeaning words, must they not have thought that ‘the god of this world, the prince of the power of the air,’ had again blinded the apostle’s heart; and that having lost the life of light himself, he had formed a project for bringing them back to their former darkness, when they were ‘dead in trespasses and sins, children of wrath, without hope, and without God?’ These Ephesians had learned Christ from the supreme and only Teacher of heavenly knowledge, having ‘heard him’ speaking within them, ‘and been taught by him, as the truth is in Jesus:’ and whatever knowledge they had understood the apostle to have had, by ‘what he said before’ in a few true and intelligible words; they would have understood, by such an addition of false and incoherent words, that he had no ‘knowledge in the mystery of Christ.’ Where, then, can the division of the Holy Spirit of God under the two characters of the Comforter and the Spirit of Truth, acting in two distinct offices, and by two distinct and distant operations, be founded, but in a bold conceit, that is as contradictory to the express words of Christ’s gracious promise, as it is repugnant to the nature and operations of the Holy Spirit?

Bishop Warburton, in his doctrine of Grace, has these words, ‘By them (that is, by the writings of the New Testament) the prophetic promise of our Saviour, that the Comforter should abide for ever, was eminently fulfilled; for though his ordinary influence occasionally assists the faithful, yet his constant abode and supreme illumination is in the sacred scriptures.’

With this assertion of the bishop’s, Mr. Payne makes himself extremely merry, as our readers will see by the following ironical reply.

‘Dr. Warburton’s doctrine (says he) is this; that the inspired books of the New Testament, is that Comforter, or Spirit of Truth, and Illuminator, which is meant by Christ’s being always with his church. Let us therefore put the Doctor’s doctrine into the letter of the text, which will best shew how true true or false it is.

‘Our

Our Lord saith, *It is expedient for you that I go away, or the Comforter will not come*: that is, it is expedient for you that I leave off teaching you in words that sound only into your outward ears, that you may have the same words in writing, for your outward eyes to look upon; for if I do not depart from this vocal way of teaching you, the Comforter will not come, that is, ye will not have the comfort of my words written on paper: but if I go away, I will send written books, which shall lead you into such a truth of words, as ye could not have, whilst they were only spoken from my mouth; but being written on paper, they will be my 'spiritual, heavenly, constant abode' with you, and the most supreme illumination ye can receive from me. Christ saith further: *I have many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he shall guide you into all truth; for he shall not speak of himself, for he shall receive of mine, and shall shew it unto you*: that is, though ye cannot be sufficiently instructed from my words at present, yet when they shall hereafter come to you in written books, they will give you a knowledge of all truth; for they shall not speak of themselves, but shall receive words from me, and shew them unto you. Again: Christ saith, *These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but will shew you plainly of the Father*: that is, hitherto ye have only had spoken proverbs from me, and therefore ye have not plainly known the Father; but the time cometh, when these spoken proverbs shall be put into writing, and then ye shall plainly know the Father. Again: Christ adds, *Ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you*: that is, ye are now troubled at my personal departure from you, but some written books shall be my seeing you again, and, in that visit, ye shall have such joy as cannot be taken from you. Christ also saith, *If any man love me, my Father will love him, and we will come unto him and make our abode with him*: that is, according to the Doctor's theology, certain books of scripture will come to him, and make their abode with him; for he expressly confineth the constant abode and supreme illumination of God, to the holy scriptures. Therefore (horrible to say) God's inward presence, his operating power of life and light in our souls, his dwelling in us, and we in him, is something of a lower nature, that only may occasionally happen, and has less of God in it, than the dead letter of scripture, which alone is his constant abode and supreme illumination. Miserable fruits of a paradoxical genius!

Mr. Payne then proceeds to refute the Bishop's Doctrine of Grace by several passages from Mr. Law's works, wherein that

subject is occasionally mentioned. The method which our author has here chosen of making Mr. Law answer a book many years before it was written, is to be sure no less new than ingenious, and may serve as an excellent model for future writers in controversial divinity.

Mr. Payne then presents us with several very long quotations from Mr. Law's Address to the Clergy, (which, by the by, is the best thing Mr. Law ever wrote) in which there is a reference to some particular sermons of Dr. Warburton, which, Mr. Payne tells us, have, since Mr. Law's death, been distended by his Lordship into a Doctrine of Grace. He likewise produces (which, to be sure, in this work, there was no occasion for) the arguments *pro* and *con* which had passed some years ago between Dr. Warburton and Mr. Law; at the conclusion of which our author has this severe animadversion.

"It must have been observed (says he) that wherever Mr. Law mentions his Lordship's writings, it is to refute some groundless notion, which he thought dangerous to the souls of men, by leading them from the truth and power of gospel Christianity; and he has endeavoured to do this by arguments drawn from the plain principles of nature, and the written word of God. His Lordship, on the contrary, throughout his book of the Doctrine of Grace, has not advanced a single argument in opposition to Mr. Law's principles; but has left all that is attempted against him, to be effected by sophistical conclusions drawn from a misrepresentation of his character and writings, and the levity of false wit. But whence this extraordinary effort? Must we be compelled to believe, that the objections and arguments of Mr. Law against the Divine Legation of Moses, were left wholly to the consideration of 'a learned friend,' as part of his 'allotted dirty drudgery'; and that the author of that book, would, at the same time, without any motive but the pure love of truth, engage in a drudgery of a much more disgraceful kind, the disortion of other pieces of Mr. Law, in which he was not so deeply interested? Can it possibly be supposed, that Mr. Law's Appeal, his Address to the Clergy, and his Collection of Letters, should, for any purpose, be industriously searched and mutilated, and not a single page of his Consultation of the Divine Legation of Moses be read? And yet the author of the D. L. says, 'it would be conceiving miserably of him, to think he was even ever disposed to look into that work himself. Pref. to D. L. V. 2. sp. xi.' The ground of this mysterious conduct, is this; 'Mr. Law's objection to the D. L. are not to be removed; and, therefore, the misrepresentation and abuse of his character and writings in general, must, if possible, be made to do that, which an attempt to subvert his particular arguments cannot effect.'

fect.' Indeed, apart from what is personally debated, Mr. Law's writings, in their whole nature and design, are so essentially different from the writings of the author of the Divine Legislation, that they can no more subsist together than light and darkness; and where one is received, the other must be rejected. But, to which soever men may chuse to turn, to find the declarations of Truth; they can be at no loss, to which they must turn to find buffoonry, ribaldry, impurity, and deliberate unblushing falsehoods.'

With what acrimonious resentment does this paragraph conclude! Such are the fatal effects ever produced by a spirit of controversy, especially in religious matters, which generally betrays the combatants on both sides into illiberal abuse and ill treatment of each other. Mr. Payne, we see, has fallen insensibly into it; we wish we could say his Right Reverend adversary had himself never been guilty of the like.

Mr. Payne finishes his book with a defence of Mr. Law from the charge laid against him by the Bishop of his having been the parent of *Methodism*. 'The design of this suggestion (says our author) which any wisdom might inspire but that which is from heaven, is to impress the unwary reader with a notion, that all the error in doctrine, and extravagance in practice, with which his Lordship has been pleased to charge Mr. Wesley and others, that are distinguished by the appellation of *Methodists*, is to be primarily ascribed to Mr. Law. Count Zinzen-dorf is but an accidental unessential instrument, in bringing this birth of *Methodism* to maturity: Mr. Wesley himself is but an unhappy child, labouring under an evil constitution derived from a corrupt diseased parent: Mr. Law is the life, the spirit, and power of the whole. And lest this idea of Mr. Law, so essential to his Lordship's purpose, that without it all other impressions that are given of him would be of little use, should be dropt, his Lordship takes care to revive it in some advantageous passage, now calling Mr. Law "Mr. Wesley's quondam master," and now calling Mr. Wesley "Mr. Law's forward pupil." I produce not this charge of his Lordship against Mr. Law with a design to enter into a serious refutation of it, and, therefore, inquire not, whether, by *Methodism* here, his Lordship means "the mode of teaching," or "the doctrines that are taught:" the attempt would be an affront to the understanding of every reader, who, in every extract from Mr. Law's writings in this letter, must see the weakness and folly of the charge, applied either to the mode of teaching, or to the doctrines taught, or even to the spirit, the designs, the pretensions, and claims of the teacher.—His Lordship has, indeed, some shadow of pretence to plead for this charge: but it is such a one, that if it had not

been

been a custom with his Lordship, to mention the names of men and books without knowing any thing of them, must have been dismissed the moment it presented itself. From the words, "as Mr. W. Law begot Methodism," we are referred to the following passage, in the notes, taken from Mr. Wesley's journals, as the sole principle from which the conclusion in the text is drawn : " Meeting with Mr. Law's [Treatise of] Christian Perfection, and Serious Call [to a devout and holy life], the light flowed in so mightily on my soul, that every thing appeared in a new view." These two books, which, whatever use Mr. Wesley might make of them, will not be less useful to his Lordship, were written to demonstrate, that " the design of Christianity is to restore fallen man, to his first, angelic, heavenly state ; and that, therefore, it requires continual self-denial, watchfulness, and prayer ; the continual exercise of humility, meekness, patience, resignation, purity, and charity, in a total consecration of the soul to God :" and considered only as compositions, they have such purity and elegance of style, such force of argument, and such variety, propriety, and beauty of living character, as is not to be exceeded in any other two books in the English language. I shall, therefore, only add this single remark, that if a declaration of the power of these two books, had not been found in Mr. Wesley's journals, Mr. Wesley's journals would not, perhaps, have taken up so many pages of his Lordship's Doctrine of Grace.'

Mr. Payne's book concludes thus :

" I write not for fame, nor for controversy : the spirit of controversy, which is born of ignorance and pride, is a dark and deadly enemy to the truth and power of religion ; and the applauses of men are empty sounds, as well to him who thinks he has not ground to hope for the honour that cometh from God alone, as to him who thinks he has. With respect to his Lordship, therefore, I can only say, that if I have misrepresented his meaning in any passage of the Doctrine of Grace, I am sorry for it, and sincerely ask his Lordship's pardon on that account. About any thing else I have not the least concern : for though it is difficult to enter into debate, without appearing disrespectful and unkind to the person that is opposed ; yet, I think, I have written only against that in his Lordship, which, whatever share it has in the composition of his books, no more belongs to the Church of Christ, " The kingdom of heaven come amongst men," than the flesh and blood of his earthly body."

" His Lordship, however, as well as every other son of Adam, has a divine inhabitant, the renewed life of that angelic man who died in Paradise : and tho' now, perhaps, unperceived amidst clouds of learned dust, the clamours of controversial zeal, and

the

the swarms of motley images that a prolific fancy is ever bringing forth ; yet the common distresses of human life, made subservient to the power of redeeming grace, will, one day or other, dissolve the charm, and let his heavenly voice be heard, and his heavenly form be seen. This new man in Christ Jesus demands, and has, my reverence, my sympathy, and my love : and knowing nothing more desirable for myself, I can wish for nothing better for his Lordship, than that the remainder of his days may be passed in the devotion and purity of Mr. Law's life, and closed with the illumination and rapture of the hour of his death.'

Our readers will perceive, by the quotations we have made from this performance, that Mr. Payne, though he may possibly mean very well, is by no means possessed of sufficient abilities to enter the lists against the redoubted W——n. Many passages in the Bishop's books are, probably, liable to exception (where, indeed, is the work which is not ?) they are such, notwithstanding, as seem to require more depth of knowledge, greater parts and capacity, as well as a much abler pen than our author's, properly to examine into or confute.

ART. VI. *A full and compleat Answer to the Capital Errors contained in the Writings of the late Reverend William Law, M. A. In a Letter to a Friend. To which are prefixed, Some Cautions to the Readers of Mr. Law's Works. Published with a Preface, by the Rev. M. Madan. 8vo. Pr. 1s. Dilly.*

THIS letter-writer concludes with a remark, that time is sadly employed in reading such books as that which he has undertaken to answer : we have read his epistle with mortifying patience, and cannot begin our strictures upon it more properly than by observing that Reviewers never have a more tedious and disagreeable task than that of reading and commenting on authors engaged in controversy with others as unworthy of perusal as themselves. The pamphlet before us we cannot help looking upon as something worse than waste-paper ; we shall, however, give the reader an account of it, as it turns upon several important theological subjects, which seem to have been misunderstood by Mr. Law, and not well understood by his answerer.

We entirely agree with the author, that Mr. Law is strictly and properly an enthusiast, as he has declared that he looks upon the writings of Jacob Behmen to be given by divine inspiration as much as those of St. John the Evangelist ; at the same time we cannot but have a mean opinion of the writer who has taken

the

the trouble to answer an author capable of advancing so absurd a position.

It is observed in the cautions to the readers of Mr. Law, pre-fixed to this letter, that he maintains creation to be nothing more than the formation of the world out of pre-existent matter. This is, indeed, contrary to the sense put upon it in all ages of the Christian church; and, as it has often been asserted by sceptical authors, suggests a suspicion that Mr. Law is chargeable with more than has been urged against him by the letter-writer, namely, with being insincere in his professions of Christianity, and concealing the Deist under the mask of the mystic divine.

The principal charge brought against Mr. Law by the author of this epistle, is, that he has adopted the tenets of the sect of Quietists, and, like them, has substituted an inward light instead of the holy scriptures, which they suppose every man in the world to be equally possessed of. Thus, says he, salvability is equally purchased for all; and Jews, Turks, Infidels, and Christians, are all in the same condition. If this doctrine is not absolutely deistical, it certainly makes a near approach to deism.

— But, before we proceed any farther, it will be necessary to lay before the reader Mr. Chambers' account of the Quietists, by which he will be enabled to judge whether Mr. Law has justly incurred the imputation of being a follower of the dogmas adhered to by that sect, and whether he really agrees in sentiment with Fenelon, Michael de Molinos, and Jacob Behmen.

— “ The name is taken from a sort of absolute rest and inaction, which the soul is supposed to be in, when arrived at the state of perfection. To arrive at this, a man is first to pass through the purgative way; that is, through a course of obedience, inspired by the fear of hell; Hence he is to proceed into the illuminative way, before he arrive at perfection; to go through cruel combats, and violent pains; i. e. not only the usual drynesses of the soul, and the common privations of grace, but infernal pains. He believes himself damned; and the persuasion that he is so, continues upon him very strongly several years. St. Francis des Sales, say the Quietists, was so fully convinced thereof, that he would not allow any body to contradict him therein.—But the man is at length sufficiently paid for all this, by the embraces of God, and his own deification.

“ The sentiments of the Quietists, with regard to God, are wonderfully pure and disinterested — They love him for himself, on account of his own perfections, independently of any rewards or punishments; the soul acquiesces in the will of God, even at the time

time when he precipitates it into hell; insomuch, that, instead of stopping him upon this occasion, B. Angelo de Toligny cried out, — *Haste Lord! to cast me into hell! Do not delay, if thou hast abandoned me, but finish my destruction, and plunge me into the abyss.*

From a comparison of the above account of Quietism with the opinions of Mr. Law, it is apprehended every impartial reader will acknowledge, that he was strongly tinctured with the enthusiasm of the Quietists. He has advanced, as appears from the letter before us, that a man may rise out of the vanity of time into the riches of eternity, and then every day has lost its evil, prosperity and adversity have no difference. Our author observes, that Mr. Law has borrowed this notion from his brethren the Stoicks, who maintain that pain was no evil; but it rather appears to us to be an imitation of the jargon of the Quietists. Mr. Law was, however, too well versed in the mystic theology to confine himself to the enthusiastic flights of the Quietists; and has therefore retailed several extravagant notions, which he has borrowed elsewhere. He has even gone so far as to assert, that Adam had all that nature which the angels have; a heavenly spirit and a heavenly body: upon which the letter-writer makes the following remark; ‘ This our author knew by inspiration; for the scripture says nothing of it. It is evident that Mr. Law has taken this thought from Plato, who says, that man, at his creation, had wings, and a glorious body, impervious to the attacks of disease and time. Indeed Mr. Law has frequently adopted the reveries of the antique philosophers as well as the jargon of the Quietists.

The sentiments of this writer upon the subject of regeneration are likewise somewhat extraordinary: according to him a man's faith and good-will gives Christ as real a birth in him as he had in the Virgin Mary; from whence it should soon follow, that, after such faith and good-will, he must be as really Christ as he that was born of the Virgin. This opinion must, indeed, be owned to be somewhat heterodox. Mr. Law appears likewise to be justly accused of casting the doctrine of universal redemption farther than ever it was carried before; for he asserts that every human creature, as sure as he is born of Adam, has a birth of the Bruiser of the serpent in him, and so is infallibly in covenant with God, through Jesus Christ. This is putting the professors of all the different religions in the world upon a footing with the Christians as to their future state; and that, as we have observed before, borders upon Deism. That Mr. Law had a turn this way appears still farther from his having advanced that the heathen philosophers were partakers of a divine life, the apostles of a Christ within; and that, though they had not a written gospel, they preached the gospel written in their hearts;

hearts ; so that, according to this gentleman, Socrates and Plato were as much apostles as Peter and John.

In page 41, our author, in proof of his assertion, that Mr. Law was tinctured with the enthusiasm of the Quietists, cites the following enthusiastic flights of that gentleman. " When once thou art well grounded in this inward worship, thou wilt have learnt to live unto God above time and place. Thou wilt have no need of outward days, nor outward ordinances; every day will be Sunday to thee, and wherever thou goest thou wilt have a church, a priest, and an altar along with thee—Every thing thou doest is a song of praise, and the common business of thy life is a conforming to God's will on earth, as angels do in heaven." This passage the letter-writer confronts with a quotation from Fenelon's *Maximes des Saints*, and as this, compared with the above expressions of Mr. Law, fully proves the similarity of his way of thinking to that of the Quietists, we shall here lay it before the reader.

" In this state it no longer needs prayers, or hymns, or vows : prayers, where the spirit labours, and the mouth opens, are the lot of the weak, and the imperfect. The soul of the saint is as it were, laid in the bosom, and between the arms of its God; where, without making any motion, or exerting any action, it waits and receives the divine graces.—It then becomes happy : quitting the existence it before had, it is now changed, it is transformed, and as it were sunk, and swallowed up in the Divine Being ; insomuch as not to know or perceive it's being distinguished from God himself."

To conclude : after having thus waded through this tedious polemical epistle, we cannot help observing that, as the work of Mr. Law, whom our author calls an alchemist in religion, is not worth two or three patient readings, so this pamphlet, in our opinion, hardly deserves one.

ART. VII. Preface and Index to the Catalogue of the Harleian Collection of Manuscripts. Folio. Pr. 5s. Davis and Reymers.

WE have, in two of our former * publications, done ample justice to the two folio volumes of the Catalogue of the Harleian Manuscripts, which is one of the most laborious compilations that this or any other nation has produced. We cannot, however, help observing, that it was so confused, and yet so voluminous, that it was as easy to find out an article in the collection as in the catalogue. To remedy this inconve-

* See Critical Reviews for March and April, 1759.

niency,

iciency, Mr. Astle, a gentleman of a very uncommon application, when we consider his years and vivacity, but with a genius particularly adapted to the study of British antiquities, at the request of the curators of the Museum, undertook the arduous task of compiling this index, which has given utility to the catalogue, and greatly abridged the labours of those who consult it, as every article of that stupendous collection may now readily be turned to. The convenience of this performance for the interest of learning is inconceivable, when we consider the immethodical disposition of the catalogue itself, which is not drawn up even under general heads, but the whole of it composes a literary mass; to the materials of which this index is a most excellent director.

With regard to the execution of the index itself, it is the most accurate of any we have seen; but no extract can, from its nature, be given; we shall, therefore, content ourselves with giving the author's own account of the method he has followed.

‘ In the prosecution of that work, he hath carefully adhered to the same language, words, and spelling, as are made use of in the catalogue, for the entries of the titles of the manuscripts, as also for the names of persons and places mentioned therein, not thinking himself authorised to depart therefrom, although by such such means, the name of the same person or place may sometimes happen to be entered under two or more different letters of the alphabet, according to the difference of language, or of the various orthography used in spelling it in several parts of the catalogue.

‘ Some articles occur in the catalogue, more particularly original letters, which were written by the same person, who, at different times, was known or distinguished by different appellations—As for instance—Sir William Cecil, afterwards created Lord Burleigh—and so of others.—In such case, the method observed in the index is to refer to such person under that particular name, stile, or title, by which he was usually known at the time when such article or letter was written; so that, to find all the letters of Lord Burleigh, the articles *Cecil* [Sir William] and *Barleigh* [William Lord] must be consulted.

‘ Each tract mentioned in the Catalogue, is likewise referred to in the index, as well under the head to which it properly belongs, whether it be subject, place, or person, as under the name of its author, if known.

‘ When different works, written by persons who bore the same name, occur in the catalogue, as is sometimes the case, each author is in the index distinguished from the rest, either by the place where he lived, the office which he enjoyed, or by some

other characteristic; and whenever it hath been discovered, that any article or tract contained in any of the volumes of the collection, hath been omitted to be mentioned in the catalogue, such defect hath, in a great measure, been supplied, by referring in the index to that article or tract, as it stands in its particular volume.

In respect to such interesting articles which concern the transactions of the kings and queens of England, and other great personages, a chronological order hath been observed in the references made to them in the index; as thus.

Charles I. Letters when duke of York and prince of Wales; Petitions to when prince. Warrants when prince. Marriage. Declared successor to James I. Coronation. Letters when king.

Speeches.

&c.

In the subdivision of other articles, an alphabetical order hath been observed, so far as is consistent with chronology.

Single pedigrees and genealogies are very frequent in this collection, and are referred to by the index under the family-name to which they respectively belong: however it may not be improper to observe, that not only other pedigrees of those families, but also pedigrees of other families not mentioned in the Catalogue, are to be met with in the heralds visitations of the counties in which such families have chiefly resided, or possessed estates.

The preface itself, from which this extract is made, besides giving a general account of the contents of the Catalogue under proper divisions, contains a most curious historical account of the chief manuscript libraries in Europe, beginning with that of England; and our author thinks that the collections made by order of Humphrey duke of Gloucester are the first considerable ones of which we have any account preceding the reformation. We are glad of having this opportunity of supplying Mr. Astle's omission of another great name in the English history, who was undoubtedly an importer, into England, of curious books and manuscripts; we mean the duke of Bedford, brother to the duke of Gloucester, and the celebrated regent of France, in the minority of his nephew Henry the VIth: and it is no wonder that Mr. Astle was ignorant of the following curious anecdotes, which were unknown to Leland himself.

THE
END

The manuscripts in the library belonging to the Louvre, in the year 1423, amounted to 853, and were valued at 2323 livres, in those days a very considerable sum. When the duke of Bedford came to be regent of France, he called upon Garnier de Saint Yon, who was the librarian, on the 22d of June, 1425, for the catalogue of those manuscripts, most of which were written on vellum, and on the 15th of October, 1429, he gave the said librarian an acquittance for his charge, which acquittance is signed “*par commandement de Monseigneur le Régent, signé J. de Luvain.*” It appears from the registers of the chambers of accounts at Paris, that the duke did not take possession of those books by an act of power, for he bought them at the rate of 1200 franks, which were paid to Peter Thury, the undertaker for the mausoleum of Charles the VIth. and his queen Isabella.

That some of those books were sent to England seems to be past all doubt, and that they were designed for the duke of Gloucester appears to be more than probable by the following fact. In the abbey of St. Genevieve is, or lately was, to be seen, a *Titus Livius*, translated into French, and written on vellum; in the last leaf of which we read, that it was sent from France to England, by the regent duke of Bedford, to his brother the duke of Gloucester. This manuscript is probably the same with that mentioned by Catherine of Pisa, who lived in the court of Charles V.

In the French king’s library, amongst the manuscripts, there is one marked 7031, the title of which is *Rational du Divin Office*; at the end of which is written by the hand of Charles the fifth, surnamed the Wise, the following words, *Cest livre, nommé Rational des Divins Offices, est à nous Charles 5. de nostre nom, & le faimes translater, escrire & tout par faire en l’an 1364. Signé, CHARLES.* In the beginning of this volume, on the back of the cover, are the following words, *Cest livre est à Jehan Comte d’Englosme, lequel l’achetta à Londres en Engleterre, l’an de grace 1441.*

From those facts it appears that the library in question was in England, but where it was lodged, or how it came to be dissipated, are questions not easily to be answered. Leland, when he mentions the duke of Gloucester’s library at Oxford, says, that it consisted of only 129 volumes; but those very select. From the duke of Angoulesme’s note, the dissipation must have taken place before the year 1441. Perhaps it was owing to the rapaciousness of cardinal Beaufort, who possessed half the money in England at that time, and was the greatest brute of his age; to whom the duke of Bedford, as well as the duke of Gloucester, was indebted for money.

We have mentioned these curious particulars only as a supplement to Mr. Astle's general account of European libraries; and it is more than probable that some of the articles contained in the Harleian collection owe their introduction into England to the same prince. Upon the whole, we cannot help recommending this performance as one of the most useful, ingenious, and laborious productions of the repertorial kind that has been exhibited in the republic of letters; method being as necessary to a man of learning as to a man of business.

ART. VIII. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LII. Part II. for the Year 1762. 4to. Pr. 6s. 6d. Davis and Reymers. [Concluded.]*

Article LXXXII. Account of the success of Mons. Daviel's method of extracting cataracts. In a letter to James Parsons, M. D. F. R. S. from Andrew Cantwell, M. D.

M. Daviel seems to have been the first person that attempted to extract the crystalline from the posterior chamber, by an incision made in the cornea, in order to remove the cataract; an operation that has surprizingly facilitated the cure of that disorder, and cleared up many difficulties that embarrassed the former methods. The Greeks and Arabians considered the gloucoma as an incurable cataract; and the moderns pretended that the incurability proceeded from the nature of some other distemper complicated with the cataract. It was not, indeed, easy to assign a reason why the patient, after the cataract was couched, should remain blind, or why it should arise again into its place. But from M. Daviel's method of operation, we are convinced that not only the crystalline, but sometimes the capsula also, and even the anterior membrane of this bag are opaque, sometimes adhering to, and sometimes separated from, the body of the crystalline. In all these cases the patients have received their sight; whereas by the common methods most of them, at least, would have continued blind.

‘ LXXXIII. Extract of a letter from Charles Woolaston, M. D. F. R. S. to William Heberden, M. D. F. R. S. dated at St. Edmund's, April 13, 1762. relating to the case of mortification of limbs, in a family at Wattisham, in Suffolk.’

‘ LXXXIV. Extract of a letter from the Rev. James Bones, M. A. minister of Wattisham, near Stowmarket, in Suffolk, to George Baker, M. D. F. R. S. relating to the case of mortification of limbs in a family there.’

These

LXXXV. Extract of a second letter from the Rev. Mr. Bones, to Dr. Baker.

These articles contain a succinct account of one of the most surprizing cases ever recorded in history. John Downing, a poor labouring man, who lives at Wattisham, a small village, sixteen miles from Bury, had, in January, 1762, a wife and six children, the eldest a girl about sixteen, the youngest about four months. On Sunday the 10th of January, Mary the eldest daughter felt a violent pain in her left leg, which, in an hour or two, affected her foot, particularly her toes. The same evening another girl, about ten years old, complained of the same violent pain in her leg; on Monday, the mother and another child, and on Tuesday all the rest of the family, except the father, were affected in the same manner. The pains were so extremely violent, that the whole neighbourhood was alarmed with their shrieks and cries. The little child was taken from the mother's breast as soon as she was taken ill, and died in a few weeks.

In about four or five days the diseased leg began to grow less painful, and to turn black gradually; appearing at first covered with spots as if it had been bruised. About that time the other leg began to be affected with the same excruciating pain, and in a few days that also began to mortify. In a little time both legs were perfectly spacelated. The mortified parts separated without assistance; and the surgeon had, in most cases, no other trouble, than to cut through the bone, with little or no pain to the patient. The separation was, in most of them, about two inches below the knee; in some rather lower; and, in one child, the feet separated at the ankle, without any assistance from the surgeon. One child only has one leg saved, with the loss of two toes of that leg. The father was attacked about a fortnight after the rest of the family, but in a slight degree, the pain being confined to two fingers of his right hand, which turned blackish, and were withered for some time; but he afterwards recovered the use of them.

It is remarkable that, during the time of this calamity, the whole family were otherwise hearty, and slept well, when the pains began to abate. They lived as their neighbours did, on dried peas, pickled pork, bread and cheese, milk and small beer. The wheat they used for bread was mildewed, or grown; but several other families used it, without any apparent detriment; though this seems, from the accounts before us, to have been the principal cause of so uncommon a disorder.

LXXXVI. Observations for proving the going of Mr. Elliot's clock at St. Helena; by Mr. Charles Mason.

‘ LXXXVII. Account of Mr. Mason’s paper concerning the going of Mr. Ellicott’s clock, at St. Helena ; by James Short, M. A. F. R. S.’

‘ LXXXVIII. An account of the eclipse of the moon, on the 8th of May, 1762, in the morning, observed by Mr. Short, in Surrey-street, London.’

‘ LXXXIX. Observations on the same eclipse ; by Dr. Bevis.’

‘ XC. An account of a remarkable monument found near Ashford, in Derbyshire : In a letter from the Reverend Mr. Evatt, of Ashford, to Mr. Whitehurst, of Derby. Communicated by Benjamin Franklin, L.L.D. F. R. S.’

This piece of antiquity was discovered in the year 1759, in making a turnpike road through the village of Wardlow, near Ashford ; when in removing a heap of stones that had lain in an adjacent field time immemorial, they found it to be a monument, to the memory of seventeen persons, who had been interred in that spot. The bodies appeared to have been laid up on the surface of the ground, upon long flat stones, and their heads and breasts protected from the incumbent weight of stone by small walls made round them, and a flat stone over the top ; excepting two capital ones, which were walled up, and covered from head to foot, in the form of a long chest, with a stone over each. It is not known in what period of time this monument was erected ; though, from some observations made by Mr. Evatt, there is some reason to think it is not older than the wars between the houses of York and Lancaster.

‘ XCI. Descriptio Fontis Hieronis in metallifodinis Chemne-censibus in Hungaria, anno 1756, extracti ; auctore —— Wolfe, M. D. Communicated by Mr. Henry Baker.’

This curious machine cannot be described without the plate annexed to the article.

XCII. An account of a remarkable marine production : In a letter to the Reverend Thomas Birch, D. D. Secretary to the Royal Society, from Alexander Russell, M. D. Physician to St. Thomas’s Hospital, and F. R. S.’

‘ XCIII. A letter from the Reverend Nevil Maskelyne, M. A. F. R. S. to the Rev. Thomas Birch, D. D. Secretary to the Royal Society : containing the results of observations of the distance of the moon from the sun and fixed stars, made in a voyage from England to the island of St. Helena, in order to determine the longitude of the ship, from time to time ; together with the whole process of computation used on this occasion.’

This is a very curious and useful paper ; but will not admit of abridgement. The ingenious author tells us, that he made the

the island of St. Helena, by his account, to be only one degree and a half east of its true situation; whereas the accounts kept in the common manner made it seven and a quarter, and some ten degrees east of its true longitude: a sufficient encouragement to mariners to put this method in practice, as the longitude may thence be found to a degree of exactness sufficient to make it of great and valuable utility to the extensive navigation and commerce of our native country.

• XCIV. Certain reasons for a lunar atmosphere; by Mr. Samuel Dunn.

Astronomers have long been divided, whether the moon has or has not an atmosphere; but the generality seem to have been of the latter opinion. Mr. Dunn, therefore, in order to determine this question, resolved to observe the two extremities of Saturn's ring, at the time when the planet was on the dark edge of the moon: "For the ring of Saturn being of a considerable length, and gradually emerging or immersing almost at right angles, either from or to the dark disk of the moon, the two extremities of this ring, and the body of Saturn, being duly observed, if both the preceding and subsequent extremities of this ring, and the body of Saturn also should happen to appear not perfectly defined, exceedingly near the moon's dark limb, but perfectly defined a little further therefrom; from such appearance I conclude it might be strongly presumed, that there is a lunar atmosphere; and for want of such appearance that there is none."

This method, Mr. Dunn tells us, he put in practice, and saw a faint point of light, where the emersion afterwards appeared; but this faint point of light appearing and disappearing by alternate fits, he did not know whether it was part of Saturn or one of his satellites for some time, till being grown a little brighter and larger, he judged it was the tip of the ring just emerging. It, however, still appeared so dull and hazy, that he should have suspected his telescope, if he had not known it to have been rightly adjusted.

Mr. Dunn continued observing this phænomenon, and found that when the body of the planet was emerged, it appeared so very hazy and ill defined, both the body and ring confused together that he should not have taken it for Saturn, but for a comet emerging from behind the moon, had he not known otherwise from the tables, or seen Saturn the preceding mornings. Some time after the subsequent end of the ring appeared most dull, and the preceding end most clear; and soon after the whole ring and body of Saturn appeared sharply and well defined. Mr. Dunn, therefore, concludes, that this diversity of

appearances must have arisen from the effects of an atmosphere of the moon.

‘ XCV. An account of the comet seen at Paris in June 1763, by Mr. de la Lande.’

‘ XCVI. Minutes of the observation of the transit of Venus over the sun, on the 6th of June, 1761, taken at Calcutta in Bengal. By Mr. William Magee.’

‘ XCVII. A farther account of the case of the family at Wattisham, in Suffolk, whose limbs mortified; by Charles Woolaston, M. D. F. R. S. and physician to Guy’s Hospital.’

From this account it appears that all the unhappy sufferers, except Mary the eldest daughter, survived this singular calamity; but the wounds of the mother, and those of the third girl, were not healed, occasioned by the bones being cariose.

‘ XCVIII. Observations on the tides in the island of St. Helena; by Nevil Maskelyne, A. M. F. R. S.’

From a great number of observations made by this ingenious gentleman, it appears that the greatest rise and fall of the water, at the syzigies of the sun and moon is about 39 inches; that the smallest rise and fall in the quadratures is something less than 20 inches; and that the mean time of high-water happens 2 hours 15 minutes after the moon’s passing the meridian, though in the course of every fortnight, the said interval is very much varied by the different influence of the sun at different times, as the theory requires.

‘ XCIX. Extract of a letter from M. de la Lande, to the Rev. Mr. Nevil Maskelyne.’

‘ C. The observations of the internal contact of Venus with the sun’s limb, in the late transit, made in different places in Europe, compared with the times of the same contact observed at the Cape of Good Hope, and the parallax of the sun from them determined. By James Short, A. M. F. R. S.’

Astronomers have long endeavoured to determine the horizontal parallax of the sun; and waited with great impatience for the 6th of June, 1761, when, by a transit of Venus over the sun’s disk, they flattered themselves with being able to solve this curious problem. Accordingly the Royal Society appointed Messrs. Maskelyne and Waddington to go to the island of St. Helena, and Messrs. Mason and Dixon to go to Bencoolen. The former arrived at St. Helena in the month of April; but Mr. Mason and his assistant, being detained at Plymouth by an accident, found, on their arrival at the Cape of Good Hope in the month of April, that it was too late to pursue their voyage to Bencoolen, and therefore resolved to stay at the Cape, in order to make their observations there; and it was extremely fortunate they did so; for, by reason of cloudy weather, Mr.

Maskelyne was hindered from making the proper observations, and therefore the observation of the internal contact at the egress at Bencoolen, when compared with the same observation at Greenwich, could have determined nothing with regard to the sun's parallax.

By this fortunate delay, Mr. Mason and his assistant made the necessary observations at the Cape; and, by comparing the observation of the internal contact at that southern promontory, with the observations of the same contact, made at fifteen different places in Europe, Mr. Short has ascertained the sun's parallax, on the day of the transit, to be $8'' 52$; and the mean horizontal parallax of the sun $8'' 65$.

* CJ. Some suggestions concerning the preventing the mischiefs which happen to ships and their masts by lightning; being the substance of a letter to the late right honourable George lord Anson, first lord of the admiralty, and F. R. S. by William Watson, M. D. F. R. S.

The ingenious writer of this paper, after relating some instances of the terrible effects of thunder storms at sea, and remarking that electricity and thunder and lightning are only different modifications of the same meteor, very justly observes, that the effects of the latter happen always near the place where the explosion is made. ' We are therefore to guard against the thunder clouds which are near us. The mast of every ship, beset on its tops with those bright lights, which our mariners call *comazants*, and are the *feu St. Elme* of the French, and were the *Castor* and *Pollux* of the *antients*, is within the sphere of action of a thunder cloud. Antiently, when these were seen, they were only considered as the attendants of a storm, and no consequence was drawn from them; but now (since Dr. Franklin's admirable discovery of conducting lightning from the clouds, we know them to be a modification of the same meteor which constitutes thunder and lightning) they demonstrate that danger is near, and therefore we should do our utmost to prevent its effects. This, in my opinion, would be done, if a wire of iron or any other metal were connected with a spindle of iron-work at the tops of the masts of ships, and conducted down the sides of the masts, and from thence in any convenient direction so disposed as always to touch the sea-water. By these means the accumulation of the matter of thunder and lightning will be prevented to a considerable distance from the ship, by its being discharged silently by the wire, which will not be done by the masts; as these, from their height, figure and constituent parts, without an apparatus of this kind, tend to direct and conduct the lightning into the ship. — The applying wire to the masts of ships, will be neither difficult nor expensive, as a

brass wire, of the thickness of a large goose-quill, I am of opinion, will, in most cases, be large enough to answer the purpose. I prefer brass wire to iron, as the former is less liable to rust than the latter; and any metal corroded by rust to the center, ceases to be of any use in directing lightning in the degree hoped for from the apparatus.'

' CII. An account of the case of the late Rev. James Bradley, D. D. astronomer-royal; by Daniel Lysons, M. D.'

' CIII. Experiments to prove that water is not incompressible; by John Canton, M. A. and F. R. S.'

In consequence of the discovery which this article contains, philosophy has one error less to obscure and embarrass it. The common opinion among philosophers that water is incompressible is grounded principally on the well-known Florentine experiment; but it is certain that this experiment is by no means sufficient to establish such a conclusion: for, as the ingenious writer of this article observes, 'It was impossible for the gentlemen of the academy del Cimento to determine that the water which was forced through the globe of gold was exactly equal to the diminution of the internal space by the pressure.'

This observation must at once satisfy every considerate person; and it shews us, in a striking instance, on what incompetent grounds an opinion may sometimes become universally prevalent, and with what care we ought to guard ourselves against the danger we are in of being led by the general agreement of men in an opinion, to receive it too easily.

Mr. Canton, in this paper, has not only proved that water is compressible, but also to what degree it is compressible. The chief experiments by which he has done this are the following. He took, he says, a glass ball of about an inch and six-tenths in diameter, which was joined to a tube of four inches and two-tenths in length, and in diameter about an hundredth part of an inch. This ball and part of the tube he filled with water, exhausted of air, leaving the tube open, that the ball, whether in rarefied or condensed air, might always be equally pressed within and without, and therefore not altered in its dimensions. By placing the ball and tube (the latter being first properly divided) under the receiver of an air-pump, he could see the degree of expansion of the water answering to any degree of rarefaction of the air; and by putting them into a glass receiver of a condensing engine, he could likewise see the degree of compression of the water answering to any degree of condensation of the air.

In this manner, he tells us, he has found, by repeated trials, when the heat of the air has been about fifty degrees, and the mercury at a mean height in the barometer, that the water will expand

expand and rise in the tube, by removing the weight of the atmosphere one part in 21740; and will be as much compressed under the weight of an additional atmosphere.

These experiments seem to be clear and decisive. There are, however, two objections to them, which Mr. Canton has thought fit to consider, and which, in a few words, he has effectually removed. One of these objections is, that the apparent expansion and condensation of the water might be owing to some air remaining in it, and of which it could not be entirely purged. In answer to this, Mr. Canton observes, that if this was the case, the introduction of more air into the water would necessarily render it more compressible. He therefore let into the ball a bubble of air that measured six-tenths of an inch in diameter. This bubble, situated, we must suppose, at the top of the ball, when its stem is turned downwards, the water gradually absorbed in four days; but, upon trial, the water thus charged was not more compressed by twice the weight of the atmosphere than before. It seems a consequence, from this experiment, though Mr. Canton has not mentioned it, that the air, by uniting itself to a fluid, is sometimes so divided and separated, as to become, in a manner, one substance with it, and to lose its elasticity.

The other objection just mentioned is, that the rise and fall of the water in the tube, as the pressure upon it was increased or lessened, might be owing to the compression not of the water but of the glass by the equal and contrary forces within and without the ball. But Mr. Canton says, in answer, that the compression of water in two balls appears to be exactly the same, when the glass of one is more than twice the thickness of the glass of the other; and that the weight of an atmosphere, which would compress mercury in one of these balls but one-third part of a division of the tube, would compress water in the same ball four divisions and six tenths. We cannot help observing here, that, according to this last experiment, mercury being almost fourteen times less compressible than water, its compressibility to that of water seems to be nearly in the inverse ratio of its density or specific gravity, compared with that of water. But it would probably be much too hasty to conclude from hence, that all fluids are more or less compressible in this ratio.

‘ CIV. An account of the eclipse of the sun, October 16th, 1762, by Mr. Samuel Dunn.’

‘ CV. Extract of a letter from W. Watson, M. D. F. R. S. to John Huxham, M. D. F. R. S. containing some remarks on the catarrhal disorder which was frequent at London and in its neighbourhood in May, 1762, and on the dysentery which prevailed the following autumn.’

‘ CVI.

• CVI. Viro inclyto ac de republica literaria meritissimo D. C. Morton, Med. Doct. Societati Regiae Scientiarum Londinensi ab Actis S. P. D. Joannes Lulofs.

This paper contains very accurate observations on the lunar eclipse of May the 8th, on that of the sun October the 17th, and on another of the moon Noyember 1st, 1762.

• CVII. An account of the Gardenia: In a letter to Philip Carteret Webb, Esq. F. R. S. from Daniel C. Solander, M. D.

This curious plant, well known at present among the English gardeners, by the name of Cape Jessamine, was brought hither from the Cape of Good Hope, 1744, by Captain Hutchinson, in the Godolphin Indiaman; though there is great reason to believe that the plant is a native of the East Indies, particularly of China, where, it grows in such quantities, that the Chinese use the seeds as a scarlet dye. The doctor has, in this paper, completed the description given of this plant by Mr. Ellis, in the Philosophical Transactions, Vol. LI. and recommends the cultivation of this shrub in some of the British colonies, where, in all probability, it will prove of real benefit in improving the art of dying. Perhaps the beautiful scarlet, and other reds with which the chintz of India are so beautifully stained, are extracted from the seeds of this plant. If this should prove the case, the gardenia, when planted in some of our American colonies, will become one of the most useful shrubs, as it is one of the most beautiful.

• CVIII. An account of the male and female cochineal insects, that bred on the Cactus Opuntia, or Indian Fig, in South Carolina and Georgia; in a letter from John Ellis, Esq. to Peter Wych, Esq.

The natural history of the cochineal insect was imperfect, for want of a description of the male, till this ingenious gentleman supplied the defect in the paper before us. He tells us that by examining the webbs in a large parcel of specimens sent him by Dr. Garden, of Charles-Town, South Carolina, he discovered three or four minute dead flies, with white wings: these he moistened in diluted spirit of wine, and examining them in the microscope, discovered their bodies to be of a bright red colour, which convinced them they were the true male cochineal insects: but, to be confirmed in his opinion, he immediately communicated the discovery to Dr. Garden, and accompanied it with an exact microscopical figure, desiring he would send some account of their œconomy, with some male insects of his own collecting, which he accordingly performed, and sent with them the following observations:

• In August 1759, I catched a male cochineal fly and examined it in your aquatic microscope. It is seldom a male is met

met with, I imagine there may be 150 or 200 females for one male. The male is a very active creature and well made, but slender in comparison of the females, who are much larger, and more shapeless, and seemingly lazy, torpid, and inactive. They appear generally so overgrown that their eyes and mouth are quite sunk in their rugæ or wrinkles, nay their antennæ and legs are almost covered by them, and are so impeded in their motions from these swellings about the insertions of their legs, that they scarce can move them, much less move themselves.

‘ The male’s head is very distinct from the neck, the neck is much smaller than the head and much more so than the body. The thorax is elliptical and something longer than the head and neck together, and flattish underneath : from the front there arise two long antennæ (much longer than the antennæ of the females) which the insect moves every way very briskly. These antennæ are all jointed, and from every joint there come out four short setæ, placed two on each side.

‘ It has three jointed legs on each side, and moves very briskly and with great speed. From the extremity of the tail, there arise two long setæ or hairs, four or five times the length of the insect. They diverge as they lengthen, are very slender, and of a pure snow white colour. It has two wings which take their rise from the back part of the shoulders or thorax, and lie down horizontally like the wings of the common fly, when the insect is walking : they are oblong, rounded at the extremity, and become suddenly small near the point of insertion : they are much longer than the body, and have two long nerves, one runs from the basis of the wing along the external margin and arches to meet a slender one that runs along the under and inner edge : they are quite thin, slender, transparent, and of a snowey whiteness. The body of the male is of a lighter red than the body of the female, and not near so large.’

ART. IX. *Observations on the Fairy Queen of Spenser.* By Thomas Warton, M. A. Fellow of Trinity-College, and Professor of Poetry, in the University of Oxford. In two Volumes. 8vo. Pr. 6s. sewed. Dodsley.

TO examine and compare the flowers of genius and fancy, is the most agreeable amusement a person of taste can be engaged in. It gives him an opportunity of tracing the origin and progress of the beautiful and sublime, and of pointing out the various embellishments an idea has received from the different pens that have exercised their talents upon it.—Works of this kind are extremely useful to all who would read the performances of genius

genius with taste and improvement, as they point out their excellencies, and prevent their imperfections making any bad impressions on a warm and untutored imagination.

It has given us great pleasure to see several of our ingenious countrymen of late years very usefully employed in displaying the beauties of our ancient poets, and making them more intelligible and entertaining to modern readers, by explaining their obsolete expressions, and elucidating many obscurities by a nice investigation into the manners and customs of the age in which they wrote.

The work now before us commences with observing, that the restoration of antient literature in the West had not that effect on subsequent compositions as might rationally have been expected; and that the poets in particular, instead of following the rules of Aristotle, and the example of Homer and Virgil, substituted a very different plan of their own. We are sorry we cannot subscribe to the severe censures our author passes on the Italians, to whom Europe in general, and this nation in particular, is indebted for being the first patterns and encouragers of works of genius and imagination. It is not, we apprehend, in the power of any writer to alter the taste of the age in which he happens to live (improvements of that kind being of a very slow growth) and we flatter ourselves that every one, every poet in particular, will allow, that the approbation and applause of an author's friends and cotemporaries was a principal inducement to those exertions of genius, which, though not formed on a classical plan, must be allowed a very considerable share of merit, while there exists a taste for harmonious numbers and poetical imagery. We justly admire the many noble piles of Gothic architecture, though by no means conformable to the Greek and Roman models, and why should we not with equal justice allow a proportionable merit to the Gothic poets? Our author seems to lay too much stress on the plan of a poem, as if that constituted its principal merit, and compliments Trissino on this account, at the expence of Ariosto and Tasso: but the very instance he produces is a sufficient proof that a classical regularity is not a capital ingredient in such compositions; for the *Italia Liberata* of Trissino is as much disregarded in this more correct and informed age as it was in the days of romance and chivalry, while Ariosto and Tasso remain the favourites of all lovers of the rich effusions of fancy.—We might pursue this subject further, but should, in that case, be liable to be accused of plagiarism from the ingenious author of *Letters on Chivalry and Romance*, who has shewn himself a very able champion for the allegorical poets, and in particular the Italians. We therefore refer such of our readers as may be desirous of further information

formation on this head, to that judicious performance, which, we flatter ourselves, has made some alteration in the sentiments of the author at present under consideration.

As to the capital point of this performance, namely, the critical examination of the *Fairy Queen* of Spenser; our author has taken his object in every point of view, and by a curious research into ancient custom and idioms, has greatly illustrated many dark, though curious, passages; his observations must, therefore, prove useful and instructive to all admirers of this enchanting poet. The nature of the work, will not permit us to give our readers a detail of particulars; but we cannot avoid observing, that our learned professor carries his examples of poetical imitation greatly too far, even to prohibit expressing our sentiments on the most common occurrences, without being accused of plagiarism. We apprehend that when men of genius handle similar subjects, they will necessarily fall into similar sentiments and even expressions.—We must, however, acknowledge Mr. Warton to be a very humane critic; for, after having passed sentence with a dignity and authority becoming his chair, he is generally so compassionate as to grant the delinquents a reprieve, before he leaves the court.

We did not intend taking any further notice of our author's too rigid treatment of the Italian poets: but, in the conclusion of his first volume, he draws a parallel between Spenser and Ariosto, which, we imagine, would highly offend even Spenser himself. He allows Ariosto but a very moderate share of imagination and invention, and asserts that his genius was absolutely comic; the same observation might be with equal propriety applied to Shakespear, because he was the author of the humours of Falstaff. And as to fancy and invention, Ariosto has always been allowed to possess those qualifications even to excess. There are numberless passages in the *Orlando Furioso* that would do credit to the highest epic poem that ever was or ever will be wrote; such as descriptions of palaces, gardens, fountains, the encounters and deaths of his heroes, particularly that of Brandimart; the personifications of Jealousy, Discord, Disdain, Fraud, &c. &c. We are apprehensive that our professor's judgment has been warped by reading the French critics, and we would recommend to him a careful perusal of the *Orlando Furioso* in the original. It is with concern we observe our author so careless in his Italian quotations, many of which are so incorrect as to be totally unintelligible.

There are, in this work, many curious digressions, one of which, on the rise and progress of English poetry, we hope will prove entertaining to our readers; and it gives us the greatest pleasure to find Mr. Warton, in a note annexed, promise a more full

full examination of this subject, for which he appears so extremely well qualified.

‘ If we take a retrospect of English poetry from the age of Spenser, we shall find, that it principally consisted in visions and allegories. Fancy was a greater friend to the dark ages, as they are called, than is commonly supposed. Our writers caught this vein from the Provincial poets. There are indeed the writings of some English poets now remaining, who wrote before Gower or Chaucer. But these are merely chroniclers of rhyme, and seem to have left us the last dregs of that sort of composition which was practiced by the British bards: for instance, the Chronicle of Robert of Gloucester, who wrote, according to his account, about the year 1280. The most antient allegorical poem which I have seen in our language, is a manuscript Vision, in the Bodleian library, written in the reign of Edward II. by Adam Davie. It is in the short verse of the old metrical romance. However Gower and Chaucer were justly reputed the first English poets, because they were the first, of any note at least, who introduced invention into our poetry; the first who moralised their song, and strove to render virtue more amiable by cloathing her in the veil of fiction. Chaucer, it must be acknowledged, deserves to be placed the first in time of our English poets, on another account; his admirable artifice in painting the familiar manners, which none before him had ever attempted in the most imperfect degree: and it should be remembered to his immortal honour, that he was the first writer who gave the English nation, in their own language, an idea of humour. About the same time flourished an allegorical satyrift, the author of *Piers Plowman’s Visions*. To these succeeded Lydgate; who from his principal performances, the Fall of Princes, and Story of Thebes, more properly may be classed among the legendary poets, although the first of these is in great measure a series of visions. But we have of this author two poems, yiz. The Temple of Glass, and the Dance of Death, besides several other pieces, chiefly in manuscript, professedly written in this species. Lydgate has received numberless encomiums from our old English poets, which he merited more from his language than his imagination. Lydgate is an unanimated writer, yet he made considerable improvements in the rude state of English versification; and is perhaps the first of our poets whom common readers can peruse with little hesitation and difficulty. He was followed by Hardynge, who wrote a Chronicle in verse, of all the English kings, from Brutus, the favourite subject of the British bards, or poetical genealogists, down to the reign of Edward IV. in whose reign he lived. This piece is often commended and quoted by our most learned antiquaries. But the poet is lost

lost in the historian: care in collecting, and truth in relating events, are incompatible with the fancies of invention. So frigid and prosaic a performance, after such promising improvements, seemed to indicate, that poetry was relapsing into its primitive barbarism; and that the rudeness of Robert of Gloucester would be soon reinstated in the place of Chaucer's judgment and imagination.

However, in the reign of Henry VII. this interval of darkness was happily removed by Stephen Hawes, a name generally unknown, and not mentioned by any compiler of the lives of English poets. This author was at this period the restorer of invention, which seems to have suffered a gradual degeneracy from the days of Chaucer. He not only revived, but improved, the antient allegoric vein, which Hardynge had almost entirely banished. Instead of that dryness of description, so remarkably disgusting in many of his predecessors, we are by this poet often entertained with the luxuriant effusions of Spenser. Hawes refined Lydgate's versification, and gave it sentiment and imagination: added new graces to the seven-lined stanza which Chaucer and Gower had adopted from the Italian; and, to sum up all, was the first of our poets who decorated invention with perspicuous and harmonious numbers. The title of his principal performance is almost as obscure as his name, viz. "The historie of Graunde Amoure and La Bel Pucel, called the Faſtyme of Pleasure; contayning the knowledge of the seven sci-
ences, and the course of man's lyfe in this worlde. Invented by Stephen Hawes, groome of kyng Henry the seventh his chamber." Henry VII. is said to have preferred Hawes to this station, chiefly on account of his extraordinary memory, for he could repeat by heart most of the English poets, especially Lydgate. This reign produced another allegorical poem, entitled the Ship of Fooles. It was translated from the High-Dutch, and professes to ridicule the vices and absurdities of all ranks of men. The language is tolerably pure: but it has nothing of the invention and pleasantry which the plan seems to promise; neither of which, however, could be expected, if we consider it's original.

In the reign of Henry VIII. classical literature began to be received and studied in England; and the writings of the antients were cultivated with true taste and erudition, by Sir Thomas More, Colet, Ascham, Leland, Cheke, and other illustrious rivals in polished composition. Erasmus was entertained and patronised by the king and nobility; and the Greek language, that inestimable repository of genuine elegance and sublimity, was taught and admired. In this age flourished John Skelton; who, notwithstanding the great and new lights with which he was

was surrounded, contributed nothing to what his ancestors had left him: nor do I perceive, that his versification is, in any degree, more refined than that of one of his immediate predecessors, Hawes. Indeed, one would hardly suspect, that he wrote in the same age with his elegant cotemporaries Surrey and Wyat. His best pieces are written in the allegorical manner, and are his Crown of Lawrell, and Bowge of Court. But the genius of Skelton seems little better qualified for picturesque than satyrical poetry. In the one he wants invention, grace, and dignity; in the other wit and good manners.

‘ I should be guilty of injustice to a nation, which amid a variety of disadvantages, has kept a constant pace with England in the progress of literature, if I neglected to mention, in this general review, two Scottish poets who flourished about this period, Sir David Lindesay, and Sir William Dunbar; the former of which in his Dream, and other pieces, and the latter in his Golden Terge, or Shield, appear to have been animated with the noblest spirit of allegoric fiction.’

‘ Soon afterwards appeared a series of poems, entitled, the Mirror of Magistrates, formed upon a dramatic plan, and capable of admitting some of the most affecting pathetical strokes. But these pieces, however honoured with the commendation of Sydney, seem to be a little better than a biographical detail. There is one poem, indeed, among the rest, which exhibits a groupe of imaginary personages, so beautifully drawn, that in all probability, they contributed to direct, at least to stimulate, Spenser’s imagination in the construction of the like representations. Thus much may be truly said, that Sackville’s Induction approaches nearer to the Fairy Queen in the richness of allegoric description, than any previous or succeeding poem.’

‘ After the Fairy Queen, allegory began to decline, and by degrees gave place to a species of poetry, whose images were of the metaphysical and abstracted kind. This fashion evidently took its rise from the predominant studies of the times, in which the disquisitions of school divinity, and the perplexed subtleties of philosophic disputation, became the principal pursuits of the learned.’

“ Then Una fair gan drop her princely mein.”

‘ James I. is contemptuously called a pedantic monarch. But surely, nothing could be more serviceable to the interests of learning, at its infancy, than this supposed foible. “ To stick the doctor’s chair into the throne,” was to patronise the literature of the times. In a more enlightened age, the same attention to letters, and love of scholars, might have produced proportionable effects on sciences of real utility. This cast of mind

in the king, however indulged in some cases to an ostentatious affectation, was at least innocent.

' Allegory, notwithstanding, unexpectedly rekindled some faint sparks of its native splendor, in the Purple Island of Fletcher, with whom it almost as soon disappeared: when a poetry succeeded, in which imagination gave way to correctness, sublimity of description to delicacy of sentiment, and majestic imagery to conceit and epigram. Poets began now to be more attentive to words, than to things and objects. The nicer beauties of happy expression were preferred to the daring strokes of great conception. Satire, that bane of the sublime, was imported from France. The muses were debauched at court, and polite life, and familiar manners, became their only themes. The simple dignity of Milton was either entirely neglected, or mistaken for bombast and insipidity, by the refined readers of a dissolute age, whose taste and morals were equally vitiated.'

' From this detail it will appear, that allegorical poetry, thro' many gradations, at last received its ultimate consummation in the Fairy Queen.'

Monthly CATALOGUE.

Art. 10. *The Petition of John Free, D. D. relative to the Conduct of the Archbishops of Canterbury and York. Most humbly addressed to the Honourable House of Commons.* 8vo. Pr. 1s. Sold by the Doctor, at his House, Newington Butts.

DR. Free seems to be one of those violent spirits which are much too angry to be long in the right, and generally hurt their own cause by the very means which they make use of to promote it. The pamphlet before us contains an address to the house of commons, concerning a matter which that house will most probably never think it worth their while to trouble themselves about; the case submitted to their consideration being no more than this.

Mr. Scot, a bookseller, advertised a history of the Bible, with Dr. Free's name to it, as one of the authors; and likewise, the better to promote the sale of his book, assured the public that it had the approbation of the two archbishops of Canterbury and York. The archbishops displeased, as they had reason to be, at the liberty taken by Mr. Scot, signified, in an advertisement, that they had given no such* approbation to the History of the Bible by John Free, and others.

* The archbishops' advertisement was as follows:

' Whereas a printed paper hath lately been handed about, signifying, "That in consequence of the special approbation

Dr. Free's name being thus mention'd in both the advertisements, the public, as our complainant informs us, began to suspect that Dr. Free was privy to the freedom taken with the archbishops' names in Scot's advertisement. The doctor immediately advertises that he had no concern in the work, nor in Scot's advertisement. Scot, in consequence of it, makes a public + confession that Dr. Free had no concern in the work, and knew nothing of the advertisement mentioning the approbation of the archbishops. This, one would imagine, had been sufficient to clear Dr. Free's reputation; but the doctor, who did not think so, was extremely angry with the two archbishops for mentioning his name in their advertisement, without previously enquiring whether he was really concerned in the work or not. He goes so far as to call this advertisement *an infamous paragraph, and a dangerous libel.* He informs us, in this pamphlet, that he waited on his grace of Canterbury to *demand satisfaction*; and to desire that their graces would permit him to inform the public, in their names, that he was a stranger to Scot's artifice, and had no hand in the book.

The archbishop did not chuse to have any such declaration published, and desired him to clear up the affair himself. This treatment the doctor, it seems, so highly resented, that he resolved to be revenged on the archbishops, and accordingly laid his

of the archbishops of Canterbury and York, will be published on Saturday the 17th of April, Numb. I. of the complete History of the Bible, by John Free, D. D. and others:” we are authorised to assure the public, that neither of the said archbishops ever gave his advice to the said undertaking.”

† Scot's confession is as follows.

“ Whereas I was persuaded by a pretended friend to advertise, that a complete History of the Holy Bible, which I am now publishing, was the work of the reverend Dr. Free, in conjunction with other divines; and that it had received the special approbation of the lords the archbishops; I do declare, that the said Dr. Free did only undertake to revise the copy of the same before it went to press, and to correct the last proof from the press, still refusing to become an author; and neither he nor the other gentlemen concerned, were privy to my inserting the said words, “ with the special approbation of the lords the archbishops;” and the public may rest assured, that notwithstanding this unfortunate mistake, which cannot in any wise affect the work itself, it will still be carried on with the same spirit and vigour by the reverend Mr. Williams, and the other gentlemen.

J. SCOTT.

his case before \pm counsel learned in the law, who, unfortunately, for the doctor, declaring that the publication of the archbishops' paragraph was no libel; the doctor here appeals to the higher powers, and lays his lamentable case before the house of commons, knowing (as he acquaints us in the advertisement pre-fixed) that "Members have the power, not only within doors, but without, of hearing the grievances of their constituents, and taking such informations of the injured, as may be necessary to procure them redress."

We would, notwithstanding, advise Dr. Free to withdraw his petition, as the parliament will hardly, we believe, find time in the ensuing sessions (which will most probably be a busy one) to take this weighty cause into consideration. We think, indeed, upon the whole, that if the law or the legislature interfere at all in the matter, Mr. Scot alone would be the proper object of their notice, as such impositions on the public are to the last degree infamous and unwarrantable.

Art. 11. *Observations on the State of the Highways, and on the Laws for amending and keeping them in Repair; with a Draught of a Bill for comprehending and reducing into one Act of Parliament the most essential Parts of all the Statutes in Force relating to the Highways, and for making Provision for the more easy and effectual Repair of the Highways.* By John Hawkins, Esq. one of his Majesty's Justices of the Peace for the County of Middlesex. 8vo. Pr. 2s. 6d. Worrall.

We have not consulted our standing counsel learned in the law, (for no set of men have more reason to retain counsel than

\pm Morton's opinion was this.

' I am of opinion, that the publication of the paragraph referred to in the case is not libellous on Dr. Free. A paper had been handed about, in which Dr. Free is treated as the author of the History of the Bible, then soon to be published; and that this was to be done with the approbation of the two archbishops. The paragraph only denies the allegation, as far as it respects the supposed approbation of the two archbishops. And this denial their graces might certainly declare to the public. It would possibly have been a more candid conduct, had their graces been pleased to have first enquired, whether the original paper had been published by Dr. Free's consent. Supposing the advertisement libellous, there is no room for the doubt in the second part of the question. There is no subject so great, as not to be subject to a criminal prosecution for an offence against the public peace.'

JOHN MORTON.

the Reviewers have) whether it is safe for us to criticise on a performance that carries on its front the awful names of one of his Majesty's justices of the peace, and his Majesty's law printer. We shall, therefore, take our leave of those observations, with devoutly wishing that, according to his worship's plan, and by his worship's means, *we may all amend our ways.*

Art. 12. *The Young Man's Book of Knowledge : Being a Proper Supplement to the Young Man's Companion. In Five Parts, viz.* Part I. *Of Knowledge in general ; the Advantages of gaining it early, with a Definition thereof. Of God, his Essence and Attributes. Of the Origin of Nature, and first Formation of Things. Chronological Tables of the Knowledge of historical Events from the Saxon Heptarchy, A. D. 455, to the present Time.* Part II. *Geography, in a manner entirely new : Containing (by Question and Answer) 1. A general Description of the four Quarters of the World. 2. The Situation, Extent, and chief Cities, of the several Kingdoms and Countries of each Quarter. 3. The Nature and Description of the Globes, and Explanation of the Terms used in Geography. 4. Tables of the Latitude and Longitude of several principal Places ; with many useful and necessary Problems on the Terrestrial and Celestial Globes.* Part III. *Geometry and Astronomy, Navigation and Plain-sailing ; with many useful, easy, and instructive, Problems for the young Practitioner in the further Knowledge of those Sciences.* Part IV. *Natural Philosophy in general.* Part V. *Theology, containing an Account of the Religion and Laws of Nature. Supernatural Theology. Observations on the Holy Scriptures, which teach us the Knowledge of God, and our Duty. Account of Judaism, Paganism, Christianity, and Mahometanism. Of the Sects of the Jews. Different Tenets of the principal Sects or Professors of Christianity. Of the Heathen Mythology, and alphabetical Account of the Heathen Deities. Of Music and Vibration. Definition of Music. Gamut or Scale, and Explanation of dividing Notes in Time, &c. Of the Diatonic Scale, an Explanation. Different Keys, Time, Bass, &c. &c. By D. Fenning, Author of the Royal English Dictionary, Universal Spelling-book, Use of the Globes, &c. &c. &c. 12mo. Pr. 3s. Crowder.*

Quintilian, who was as good a writer, and a much better critic than Cicero, in his excellent *Institutions*, is not ashamed to take his pupil even from the nurse's breast, and to descend to the, seemingly, most unimportant minutencies, in his plan of education. The work before us is not designed for directing and finishing the studies of a professor in any branch of learning ; but we will venture to say, that, to whatever study a young man may apply himself, he will here find such information

tion as may give him a general idea of the relative arts necessary for carrying a man through the world, and rendering him agreeable, as well as useful, to society.

The reader, from the title, will comprehend the utility as well as the contents of this performance, which, notwithstanding some inattentions in the historical part, we think to be tolerably executed, and may be of use even to young men of forty, fifty, or sixty years of age. We therefore hope it will be found to deserve the recommendation prefixed to it by several reverend gentlemen and school-masters — ‘ Though the subjects are many, and every one of them useful, yet they are so well digested, and treated of in so plain a manner, that it cannot fail of being very useful in schools, and of great service to mankind in general.’

Art. 13. *Tractatus de primis duodecim Veteris Testamenti Libris : In quo ostenditur eos omnes ab uno solo Historico scriptos fuisse : Deinde inquiritur quisnam is fuerit, et an huic operi ultimam manum imposuerit, idque, ut desiderabat, perficerit.* 12mo. Pr. Is. Williams.

This little tract, written in Latin, and containing about fifty pages, is one of the largest strides towards universal Pyrrhonism that has been made for some centuries, being nothing less than a bold assertion that the five first books of the Old Testament, commonly called the Pentateuch, and ascribed to Moses, were not written by him ; to which our author makes no scruple to add, that the books of Joshua and Judges were not penned by Joshua or the Judges ; that the books of Samuel were written many ages after the death of Samuel ; that the books of Kings were collected from the Chronicles : that the twelve first books of the Old Testament were all written by one person, which person he believes to be Esdras, who, after all, was, it seems, but a * compiler from other writers, and left his work very imperfect.

The whole tract, which our readers will be greatly surprised to hear, is taken, almost word for word, from the *Tractatus Theologico-politicus* of the famous, or rather infamous, Spinoza, and here republished by some modern infidel, who was willing to propagate the same principles. So impudent and shameful an imposition on the public will, we doubt not, meet

* ‘ Hezras (says he) narrationibus in hisce libris contentis ultimam manum non imposuerit, nec aliud fecit, quam historias ex diversis scriptoribus colligere, et quandoque non nisi simpli-citer describere, easque nondum examinatas, neque ordinatas, posteris reliquit.’

with that contempt and indignation which it so highly deserves.

Art. 14. *Tractatus de Miraculis. Autore Spectatissimo.* 12mo,
Pr. 1s. Williams.

This tract, published by the same editor, and with the same pious design, is likewise only a transcript from Spinoza, and is dedicated to the illustrious infidel Mr. David Hume, who, in his treatise on this subject, has availed himself of some of the arguments here produced.

Art. 15. *A Letter to a Friend. Endeavouring to give a general Notion of the Rev. Mr. Kennedy's late System of Chronology. With a Collection of Arguments for and against his Proposition, that our Saviour did not eat the Paschal Lamb the Night before he suffered. To which is added, a Passage from Scripture respecting Chronology; concerning which the learned Author's Opinion is desired.* 8vo.
Pr. 1s. Nicol.

Chronological researches, as they are nicer, so they are more liable to errors than any other disquisitions whatever. The most accurate author, in a subject of this nature, can never flatter himself with having discovered the truth, but must rest satisfied with a bare approximation to it. The author of the work before us, has, in a very masterly manner, elucidated the system of the reverend Mr. Kennedy, which he allows to be true, at the same time he thinks that gentleman mistaken, in saying, that our blessed Saviour did not keep the legal passover the night before he suffered. He has, with the utmost impartiality, summed up all the arguments both for and against this proposition; from a comparison of which, it is apprehended, that there are few but will acknowledge probability to be entirely on the side of those who maintain that Christ eat the passover on the night which preceded his death. Indeed, the contrary opinion seems to be altogether inconsistent with those words of our Saviour, *With desire have I desired to eat this passover with you before I suffer.* If we consider this supper as the legal passover, which contained the complete fulfilling of the law, Christ's desire to eat of it, is easily accounted for; if, on the contrary, we consider it as an ordinary supper, it does not appear for what reason he should have such a desire. In another place he says, *I will not any more eat thereof till it be fulfilled:* it is evident, that this can have no other meaning but, I will not any more eat thereof till what is typified by the passover be fulfilled; for there could be nothing in an ordinary supper to be fulfilled.

To

To conclude: this letter may be of use to divines; but we can by no means recommend it to the laity, to whom the subtleties and refinements of theology can afford little edification.

Art. 16. *Pro and Con; or, The Political Squabble: A Satirical Dialogue. Addressed to the Leaders of the Opposition. By a Lady.* 4*o.* Pr. 1*s.* Nicoll.

Nothing can better answer, than this performance does, the so often-quoted character which Martial gives of his own works,

Sunt bona, sunt quædam mediocria, sunt mala plura.

This dialogue opens with ironical commendations of Wilkes and Churchill, the whole in awkward imitation of one of Mr. Pope's satires; tho', had we not been prepossessed with its being an imitation, we should not have judged it to be ill executed. Then follows a trite beaten encomium upon candour, with a panegyric upon Mr. Ramsay the painter, who is under this misfortune; it seems, that his Majesty does not think his works detestable. Here impartiality obliges us, in justice to the authoress, to own, that she introduces four very fine lines: addressing herself to Ramsay, she says,

‘ Thy fire, when living, in his early days,

‘ Tun’d his melodious reed to past’ral lays;

‘ The Muses, pleas’d, then chose him for their own,

‘ And, in their turn, the Graces chose the son.’

The rest of this dialogue, in many places, is below mediocrity; its panegyric is too fulsome to please, and its satire too feeble to wound.—Says the Lady,

‘ L. Good goods!—Can patriot P—tr’ —

Now for the Gentleman’s reply,

‘ G. Fie, fie! hush, hush!

Sheer wit, egad, as Mr. Bays says. The last paragraph seems to belong to neither of the interlocutors, and the penult line is of the same species with the last quoted,

‘ And, hark! a general hah! hah! hah! ensue;

‘ They laugh at W—kes, and laugh at Ch—ch—I too.’

The authoress appears to have a good intention in what she writes; and, by taking a little more pains to avoid hackneyed thoughts, would rank above the middling class of our present versifiers.

Art. 17. *Verse addressed to no Minister.* 4to. Pr. 6d. Nicoll.

Those verses are not destitute of that arch manner which has been so much affected of late by our poetical politicians ; but they are rather smart than witty, rather abusive than satirical, and more personal than poetical. For which last reason we decline giving our reader any specimen. But, notwithstanding what we have said, they are the best of the kind that have appeared this, or the last, season ; and we cannot help admiring the intrepidity of our author in printing the names he abuses, which are, or lately were, the most respectable in the nation (we mean of subjects) at length, without the old-fashion of gutting them. It may, however, be proper to apprise the reader, that the satire contained in them is levelled at Mr. Pitt and his friends.

Art. 18. *A Dialogue between Mars and Britannia, &c.* 4to. Pr. 6d. Parker.

This is so contemptible a performance, that we have not been at the pains to transcribe even its title page.

Art. 19. *A Reply to a Letter addressed to the Right Honourable George Grenville, &c. In which the Truth of the Facts is examined, and the Propriety of the Motto fully considered.* 4to. Pr. 1s. Wilkie.

Of all the pamphlets and papers published on either side of the question, during our present political altercations, this, undoubtedly, by far, deserves the preference in point of language, facts, and every other quality that constitutes good writing. The author is a professed advocate for Mr. Grenville, who, he very justly observes, has neither time nor inclination to enter the lists with an anonymous writer, whom he seems to suppose to be either that gentleman's brother in law, or one writing by his direction. He treats the author of the letter, who assumes the title of an Independent Whig, with that indignation which he thinks the justice of Mr. Grenville's cause, and his own superior talents in writing, gives him. He endeavours, fundamentally, to overthrow the facts advanced in the letter, both against Mr. Grenville's person and character, and to establish others in their room, which do honour to that gentleman's principles and public conduct. He then very archly anatomizes the letter-writer's motto, which he quotes from Sallust, though the piece from which it is taken is to be found only in that author's fragments, and is supposed to be wrote by *Porcius Lato* ; and turns the whole malignity of the character it contains upon the right honourable gentleman whom he supposes to be the

the letter-writer, or his patron. In short, the whole of this reply is a masterpiece of political writing.

Our readers, however, are not to understand that we are of any party, as Reviewers. We are no judges of the facts, either on one side or the other, which ought to decide the merits of the controversy, and therefore we presume not to answer for the veracity of the reply-writer, though we are ready to defend the testimony we have given to his talents : and we declare that we would have done the same justice to any publication of equal merit on the other side of the question.

Art. 20. Another Answer to the Letters of the Right Honourable William Pitt, Esq. In which the Reasons are assigned for not venerating the Administration of that late Secretary of State, and for subscribing to the Term Adequate, in relation to the Peace. By another Member of the Corporation of Bath. 8vo. Pr. 1s. Hinxman.

A stale officious performance ; three fourths of it being taken up with observations on Sir John Mordaunt's expedition against Rochefort, and the rest containing trite remarks upon Mr. Pitt's intended peace, and that which was actually concluded.

Art. 21. The Rights and Liberties of the People of England vindicated. Proving, That the Freedom of an Englishman's Person, and his Property in his Goods, have been more than thirty Times confirmed by the Monarchs of England. 8vo. Pr. 1s. Nicoll.

A most impudent imposition upon the public, by retailing from Rushworth and other old compilers, the very words of the old opposers of the undue extension of prerogative, under James I. and Charles I ; and all this to prove what no man, at this time, who is not stark, staring, mad, can have the least doubt of, viz. that an Englishman's person and property ought to be sacred from violation.

Art. 22. An Address to English Protestants, of every Class and Denomination. Recommending a conscientious Attendance on Public Religious Offices, as essential both to the temporal and spiritual Interests of Mankind. By neither a Bigot or Enthusiast, but a Friend to Society. 8vo. Pr. 1s. Hinxman.

This pamphlet is wrote with great devotion, and, indeed, considering the zeal that appears in every sentence of it, with great moderation, and cannot fail of having a good effect on those who read it, with dispositions to be reformed. However light a matter the attendance upon public worship may appear to the present generation, it is certainly a matter of consequence to

to civil government, and claims the attention even of our magistrates. At least our legislature, in the times most favourable to our constitution, were undoubtedly of this opinion.

Art. 23. *The Blessings of Peace secured by Piety, Gratitude and Unanimity. A Sermon preached at the Parish Church of St. Andrew Undershaft, London, upon May 5, 1763. being the Thanksgiving Day for the Peace. For the Benefit of the Charity Children belonging to Cornhill and Lime-street Wards. By Thomas Bonney, M. A. Rector of the said Parish. 4to. Pr. 6d. Davis.*

This sermon is a very sensible and judicious performance; and, though written on a subject which, in the present situation of things amongst us, is rather dangerous, contains nothing to which the most squeamish critic could make any objection: there are no fulsome compliments in it, either to king or ministry; no ill-natured declamation, or severe reflections. The whole of it breathes a spirit of peace and unanimity, and exhorts us, in a truly Christian manner, to the practice of those virtues which alone can render us a successful and a happy people. His text is taken from the 10th verse of xxixth Psalm—*The Lord shall give his people the blessing of peace*; from which words he takes occasion to remark, First, That the blessings of peace are the gift of God; and, Secondly, That they are the gift of God to such as are emphatically, and, by way of eminence, *stiled his people*. This leads him to draw a comparison between the Jews and our own nation; and to observe, that the example and fall of God's favourite people, should be a caution to us how we neglect the God of our salvation, and forfeit our title to the blessing of being his adopted children.

‘ It is well known, (says he) from their history, that in the last dreadful scene of this state, the taking of Jerusalem, when their wickedness and impiety were arrived at their full height, they themselves became the instruments of their own punishment, by their civil discord, and confusion. For when they refused to be instructed by the prophet of God, and *his soul was departed from them*, they fell into the worst of evils, a civil-war among themselves, at the very time they were surrounded by their enemies: and their misery, and impiety increased together, till their enmity to one another exceeded that of the besiegers. And thus, as their historian observes, their intestine divisions became the more immediate cause of all the dismal calamities that befel them.

‘ Now these things were written for our admonition, that we may be instructed by their fall: and though the parallel between us may as yet hold no further, than to the peculiar blessings and

and favours we have received from the almighty, yet there is too much need of caution, lest we go on to resemble them in profaneness and immorality; in ingratitude to God, in not making suitable returns for his providential care and goodness, and in falling into factious parties, and unnatural divisions.

‘ Our situation is such at present, that if we did but know our good, and the real value of it, we might be the happiest, and most flourishing people upon earth. Nothing but our own vices, our discontent, and discord, and as it were laying violent hands upon ourselves, can hurt us. We have experienced the goodness of God, vouchsafed to us in an higher degree than to any nation under heaven: and nothing but our abuse of it, and behaving ourselves unworthy of it, can remove our confidence, and render it abortive: for experience of former mercies is an encouragement and support of our future hopes, in every circumstance and condition of life. *Let us then take good heed to ourselves, to love the Lord our God, and to serve him in truth with all our heart, and dwell together in unity.* For consider how great things God hath done for you.

‘ It is owing to the indulgent blessing of heaven, that, beside the restoration of peace, we abound in plenty of all the comforts, and conveniences of life, and are in full possession of all our ancient constitutional rights and privileges, and have a prince to rule over us whose goodness of heart, and tender concern for the welfare of his people, will not suffer him to make any wilful infringement upon them, but will dispose him to redress every grievance that shall be found real, and destructive of true liberty. In this situation, and in prospect of the continuance of these blessings, it should be our chief concern to improve our present advantages, by pursuing the things which belong to peace, that is, by living under a due sense of religion and government; by submitting ourselves to every ordinance both of God and man; by bearing with each others infirmities; by shewing good-nature, respectful behaviour, fidelity, moderation, and sincerity unto all men. *Thus shall all men know, that we are his disciples, if we have love, or charity one to another.*’

The rest of this sermon is written in the same easy and agreeable stile, and is well worthy the perusal of our readers.

Art. 24. *A Sermon preached before the Society for the Reformation of Manners, at Salters-Hall, August 3, 1763. By John Conder, D. D. Published at the Request of the Society. 8vo. Pr. 6d.*
Buckland.

We are not a little surprised that such a society should require this discourse to be published, as some parts of it are sensible, rational and benevolent. The author, nevertheless, strains hard to reconcile

reconcile the functions of those hermaphroditical magistrates to charity, policy, or common sense ; though we think he has not been very happy in his definition of their office. ' With respect, says he, to committees, or collective bodies of men, a proper regulation of the outward behaviour, or reformation of the morals, is the special and uniform object of our attention.' Perhaps a common English reader may think that the reformation of morals reaches farther than the surface, and that there is a little difference between a society for reformation of *manners*, and reformation of *morals*.

Art. 25. The Duty of a real Christian, both in Faith and Practice, upon Gospel Principles, for promoting a devout and holy Life, in a new and easy Method, adapted to all Capacities ; containing all Things essential to Salvation ; with Prayers for Morning and Evening, and several Occasions, necessary for all Families. 12mo.
Pr. 3s. Dilly.

The author of this work, in a short epistle to the reader, enumerates the motives that induced him to publish a new piece of divinity, which we shall give the reader in his own words : ' You are here presented with an attempt to enrich the understanding with such essential truths as are required to improve them almost into the state of the real Christian. It has long been a melancholy consideration, that many well-meaning Christians are found to be shamefully ignorant of the grand principles and necessary duties of that religion, by the belief and practice whereof they hope to be saved ; an ignorance frequently owing to a defect in the means to make them inwardly feel the truth of the peculiar doctrines of Christianity, and to acknowledge the necessity of their compliance with all the laws of Christ ; to take them off from the dangerous delusion of meritorious works, which choak up the channels of grace, and to convince them that there can be no forgiveness of sin, no reconciliation with the Father, nor salvation for mankind, but through the merits of Jesus Christ only : many have been the endeavours of the learned and devout, to supply this defect of education, by books and treatises, concerning the doctrine and worship, the fundamentals and modes of Christianity : but how often have those failed by attempting to unveil what God has thought proper to keep secret, by strife and contention about words, modes, and ceremonies, and by zeal without knowledge, launching deep into hidden mysteries to gratify vain curiosity ; and by placing too much dependence on self-righteousness, have made their followers, like the converts of the Pharisees, two-fold more the children of the devil.

' The

• The treatise before you is composed with all possible care to avoid these blemishes in religion, and to draw the faith and practice of a real Christian so strictly together, with a chain of gospel principles, that he may be always ready to exemplify good works in his life and conversation, and so grow in grace, and in the knowledge and love of God, and of our Lord Jesus Christ, that his faith may be found acceptable in the day of the Lord; and having thereby conquered this world, he may receive the crown of life promised to those, who shall be faithful unto death. *

The duty of a real Christian is by our author divided into four books; explaining man's duty in regard, 1st, to God the Father; 2dly, to God the Son; 3dly, to God the Holy Ghost; and, 4thly, in regard to the church of Christ; including both her positive, relative, and practical duties, in a method entirely different from any other book that has appeared for the like purposes.—Upon the whole, it is a harmless performance; and whatever defects it may have, will, we hope, be abundantly supplied by a work of the same nature, written by the Rev. Mr. Venn, which, we are informed, will soon make its appearance in public.

Art. 26. *The Experience of Saints asserted and proved. Being several Discourses in which the Believer's Hope, with the Nature of Christian Experience, and the Operations of the Holy Spirit, are briefly explained and defended.* By Benjamin Wallin. 8vo. Pr. 11.6d. Buckland.

It is a melancholy consideration that the pernicious doctrine of the Methodists should daily gain ground amongst us; and that they do, is evident from the number of books lately published with a view of propagating their most dangerous tenets. That the author of these five discourses is one of the enthusiasts of that sect, will be readily acknowledged by any one that gives a due attention to the following passage. In sermon I. which is entitled, *The Christian's Experience a Criterion of Truth*, Mr. Wallen maintains, that 'men are saved by faith alone, and that good works do not in the least contribute to their acceptance with God.' Having established this doctrine, the tendency of which is obvious, he addresses his auditors in these enthusiastic terms: 'I am persuaded, brethren, you have not so learned Christ as to join any thing of your own to that glorious robe, in which the saints are compleat before God.' In the second sermon, upon the same subject, the author represents the ascribing any degree of merit to a creature as a principal source of popish superstition, and consequently unbecoming in Protestants. See page 49. It is unnecessary to cite any more passages

sages to prove that these discourses are strongly tinctured with the heretical notions of the Methodists, as those we have already laid before the reader contain the ground-work of their system.

These sermons are wrote in a very indifferent style; nay, there even occurs in them words not always to be found in dictionaries, as *abasire* for *debasement*, and *dereliction* for being *abandoned* or *forsaken*.

Art. 27. *The Nature of Christ's Kingdom, and the Freedom and Independence of its Subjects explained, in a Sermon preached on the twelfth of August, 1763, being the Anniversary of the Accession of the House of Hanover, and the Birth of the Prince of Wales, before the Society that support the Lord's day Morning-lecture at Little St. Helen's.* By E. Radcliff. 8vo. Pr. 6d. Gardner.

Mr. Radcliff has taken for the text of a sermon preached upon the anniversary of the accession of the house of Hanover, these words of our Saviour, *My kingdom is not of this world*. The reason he assigns for this is, that the resemblance between the present times and those in which George I. assumed the helm of government, renders it impossible to treat the subject in a political light, without violating the intention of a Christian meeting, the chief end of which is to celebrate the common obligations which men lie under to the Providence of God. 'Tis for this reason he endeavours to lead the thoughts of his auditors from a kingdom, which shall only last two or three days, to one which is form'd for immortality. He reduces his discourse to three heads, under the first of which he makes an enquiry into the nature and end of the Messiah's kingdom; under the second, he compares it with the kingdoms of the earth; and then concludes with some reflections suitable to the occasion. The idea our author gives us of the kingdom of Christ, comprehends the sincere and faithful of all ages and nations, who either lived in the hopes of the coming of the Messiah, or died in the belief of his resurrection. His sentiments herein are conformable to those of Mr. Locke, and other eminent writers. In comparing the Messiah's kingdom to earthly kingdoms, Mr. Radcliff observes, that the terms of citizenship in the former are more free and generous, than those upon which we can be admitted to the privileges and immunities of earthly governments; and, in speaking to this point, he throws out some severe reflections against the Test. In his concluding reflections he takes notice of several calumnies raised against the Protestant Dissenters: "We are arraigned, says he, for embruing our hands in the blood of the royal Martyr, overturning the constitution of the church, and afterwards

geedily embracing the treacherous indulgence of king James II. for being cold and languid in supporting the revolution, opposing arbitrary power under queen Anne for interest only, and now selling ourselves to the administration to procure the abolition of the Test." Having thus enumerated the charge brought against his brethren, he concludes by saying, "we shall not answer them, but our lives shall confute them." This is certainly the best way of defeating the intention of all calumny; it was the method followed by the renowned philosopher Plato, whose example is highly worthy of our imitation; for being once told that a person had spoken ill of him, he answered, "No matter, I'll live so that no body shall believe him."

Art. 28. *A Sermon preached to a Society of Protestant Dissenters, at Lewin's Mead, in Bristol, on Thursday, May 5, 1763; being the Day appointed for a National Thanksgiving for the Peace.* By Thomas Wright. 8vo. Pr. 6d. Buckland.

The author of this discourse, which is wrote in a very florid style, and has in it some strokes of elegance, in order to set the late much-canvassed peace in an advantageous light, does his utmost to exaggerate the miseries and calamities inseparable from war, and to extol the blessings which constantly attend upon peace. Had he thus kept to general topics, his Thanksgiving Sermon would have escaped the censure of any party, and he would have fully discharged his duty, since, as he himself acknowledges, to vindicate every part of the present peace, is by no means the business of a preacher. Our author, however, intrenches upon the province of the politician; and having thus quitted his sphere, advances several positions, which will, we doubt not, be disputed by many. He asserts, with the utmost confidence, that the possessions ceded, and the liberties of trade granted to Great Britain by the definitive treaty, are such as were never given her by any former peace. After all, to speak in this peremptory style might be right upon such an occasion, since, as Dr. Swift observes, preachers and orators should be positive, as the surest way to convince others, is to appear convinced one's self.

Art. 29. *A Stroke at Pulpit Time-serving; in a Letter to the Rev. Mr. Wright, on his Thanksgiving Sermon for the Peace. With a Postscript, to Dr. Samuel Chandler, on a similar Subject.* 8vo. Pr. 6d. Flexney.

The author of this pamphlet severely censures Mr. Wright for his panegyrick upon the late peace, which he compares to that

that of Utrecht. He maintains that the terms of it were so inadequate and inglorious, that if the votes of all the disinterested men in the nation had been collected upon them, in order to their admission, such terms would have been immediately rejected. Having thus declared his sentiments of the peace, which are diametrically opposite to those professed in the Thanksgiving Sermon, he reflects upon the account given in this piece of the miseries of the late war as swoln, florid, in many respects false, and at best but general declamation, which may be brought forth on any occasion to serve the cause of truth or falsehood, as immediate interest shall dictate. To prevent mistakes, however, he tells us, that he is by no means against a peace; he declares against a false and delusory one only, in which light he represents that concluded by the late ministry. Such a peace, continues he, is an opiate that may give a present quiet, but that will have a terrible awakening, if it does not make us sleep the *sleep of death*. The letter-writer, in a Postscript, brings a severe charge against Dr. Chandler for speaking of Socrates, in his history of persecution, as one who died a martyr for God and the purity of his worship, and calumniating him, upon another occasion, as a mean hypocritical complier with the superstition of the times. He, indeed, throughout his whole epistle, inveighs very bitterly against the clergy for their temporising spirit, and, like Mr. Pope, represents them as

Prompt or to slay or save, or saint or damn ;
Heaven's Swifs, who fight for any god or man.

We cannot, however, help thinking that his censures are too general.

Art. 30. *Liberty. A Poem.* 410. Pr. 1s. Hood.

The most despicable performance we ever remember to have seen; it does not contain a line which can be called tolerable, and yet this *modest* poetaster pretends, that the following lines are written 'In imitation of Milton.'

- Hollis, Hambden, Pym, and numbers more—
- With frantic zeal inflam'd, misall'd Religion's cause—
- On England's ruin their bound'ries to enlarge—
- Behold with eyes askance our happiness—'

O Liberty, how is thy cause disgraced, in this patriotic age, by its execrable advocates! Thy sacred name was not more cruelly set up to ridicule on the fool's cap, in a late celebrated print, than on the title-page of this puny scribbler.

